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SĀSĀNAVAMSA

*of Paññāsami*

EDITED BY

MABEL BODE, PH. D.



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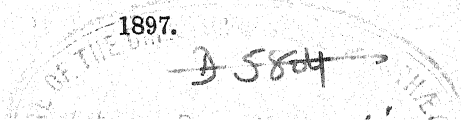
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## PREFACE.

The present edition of the *Sāsanavaṃsa* is based on the following MSS. in the British Museum Collection:

1. Or. 2253 (A) and
2. Or. 2252 (B)

both on palmleaf and in the Siṅhalese character.

I also compared my own transcript with one that Prof. Serge D'Oldenbourg was kind enough to send, from the papers of his predecessor, the late Professor of Sanskrit in St. Petersburg. Prof. Minaev had himself intended editing this interesting modern work, and had collated, for this purpose, the abovementioned MSS. (A and B) in the British Museum, with two (paper) MSS. from Ceylon, viz. a copy made for Prof. Rhys Davids (D) and another sent by Subhūti (S).

In some doubtful passages I have followed corrections made by Minaev. Where I have preferred the reading of MSS. A and B the Minaev transcript is cited as Min: in the notes.

The chief difficulty with the clear and well-written palmleaf MSS. has been the transcription of frequently occurring Burmese names. Many sounds in Burmese are not adequately represented by the Siṅhalese (Pali) alphabet and the copyists appear to have been sometimes at a loss, for Burmese letters are even wedged in here and there among the Siṅhalese.

In revising my own copy I have adopted Minaev's system (following the Pali MSS. syllable for syllable) though I have observed that the usual method of representing

Burmese pronunciation in European books gives to these same names (of places and persons) a very different form. For instance, in my transcript from the Pali, the vowel *a* appears after a nasal *ñ* (in place of a final *ng* or *ngh*), while the diphthongs *au* or *ou* are represented by the Pali *o*.

I owe sincere thanks to Prof. E. Müller-Hess who generously spent much time in going through the proof-sheets with me. I wish also to thank Prof. Rhys Davids for his patience and cordial kindness, during the many delays that occurred before I could complete the edition.

M. B.

## INTRODUCTION.

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AMONG the modern works on Buddhism written by Buddhists is a Pali Text of Burmese authorship, entitled SĀSANAVAMSA. The Sāsanavamsa (now edited for the first time) has been known for many years to scholars. Prof. Kern in his recent *Manual of Indian Buddhism* (*Grundriss der Indo-arischen Philologie und Alterthumskunde*, III. Band, 8 Heft., p. 9) speaks of it as "highly important for the ecclesiastical history of Ceylon." The late Prof. Minaev's *Recherches sur le Bouddhisme* contains critical remarks on this text and several extracts (Appendices A and B to *Recherches*, also pp. 189, 208, 231, 232, 273). References to it occur in Childers' *Pali Dictionary*, and Prof. Hardy has drawn on it for his article *Ein Beitrag zur Frage ob Dhammapāla*, &c. Z.D.M.G., 51 Band, 1897. Louis de Zoysa, in his *Report on the Inspection of Temple Libraries in Ceylon* (1873), mentions the Sāsanavamsa as "a very interesting historical work." The author, Paññasāmi, who dates his book 1223 of the Burmese Common Era (1861 A.D.), was the tutor of the then reigning King MENG-DUN-MENG, and himself a pupil of the Samgharājā, or Head of the Order, at Mandalay.

The *Mātikā* [table of contents] and opening chapter of the Sāsanavamsa seem to promise a general history of Buddhism. Beginning from the birth of the Buddha, the author gives a brief summary of the orthodox Siñhalese tradition, drawn from a few well-known Pali works—

the AṬṬHAKATHĀ (of the Mahāvihāra in Ceylon<sup>1</sup>), the SAMANTAPĀSĀDIKĀ,<sup>2</sup> (commentary of Buddhaghosa on the VINAYAPIṬAKĀ, the MAHĀVAṂSA and the DĪPAVAṂSA (Chronicles, historical and religious, of Ceylon). Events are brought up to the time of the Third Council in the time of AÇOKA PIYADASI<sup>3</sup> and the sending forth of Missionaries from Pāṭalipūtra to nine different countries by the thera, MAHĀ-MOGGALIPUTTA-TISSA. The later history of religion is then followed in the countries mentioned, a separate chapter being given to each.

The whole of these nine chapters fall, roughly speaking, into two Books or Parts, by which division the scope of the Sāsanavaṃsa, as a History of Buddhism, becomes clear.

*Part I.*, as we may call it (departing slightly from the order of the *Mātikā*), is a group of chapters of unequal length, mostly very short, and consisting of a few legends, strung together with quotations from Buddhaghosa and the Dīpavaṃsa.

The accounts of Sihala and Suvannabhūmi, however, show far more care and completeness, or we should rather say, more knowledge of the subject than the others of this group. That of Sihala is drawn chiefly from the same sources as the opening chapter, with some additions from a work of Burmese origin, *Buddhaghosupatti*.<sup>4</sup> For Suvannabhūmi the author gives as his sources the AṬṬHAKATHĀ, the RĀJAVAMSA (probably the Pegu Chronicle), and lastly

<sup>1</sup> *Introduction* to Oldenberg's edition of the *Vinayapitakam*, p. xli.; Kern, *Manual Ind. Buddh.*, p. 110, *et seq.*

<sup>2</sup> Written some time between 410-432 A.D. Kern, *Man. Ind. Buddh.* p. 125.

<sup>3</sup> Dated 288 year of Religion in Chap. I. of the Sāsana-vaṃsa, but 235 in Chapter II. (The Third Council is now placed at about 241 B.C. *Man. Ind. Buddh.*, p. 109).

<sup>4</sup> Edited and translated by Jas. Gray. London, 1892.

the Inscriptions—dating from the fifteenth century—of the celebrated KALYĀṆI SĪMĀ, the remains of which still exist in a suburb of Pegu city.<sup>1</sup>

*Part II.* is the longer and more important. It takes up about three-fifths of the book, but consists solely of Chapter VI., which treats of the history of religion in Aparanta, that is, in Mramma<sup>2</sup> or Burma proper.

Before this chapter is examined a few characteristic traits of Part I. should be pointed out.

The *résumé* of the early history of Buddhism (including the three Councils and the Great Schism, followed by the rise of seventeen sects, in the second century of Religion) is, as I have said, drawn from well-known Siñhalese sources, but a few chronological details are added from Burmese history—or rather, legend. At the time of the First Council the mahāthera KASSAPA is said to have established the new era.<sup>3</sup> Further a certain JAMBUDĪPADHAJA<sup>4</sup> is named as the king reigning at Tagaung, the ancient capital of Upper Burma, in the time of

<sup>1</sup> The Text and Translation of the Inscriptions, edited by Taw Sein Ko, appeared in the *Indian Antiquary*, vol. xxii. (1893). See the same author's *Archæological Tour through Rāmaññadesa* (*Ind. Ant.*, vol. xxi. p. 383), and *Remarks on the Kalyāṇi Inscriptions* (*Ind. Ant.*, vol. xxiii., April, 1894).

<sup>2</sup> MRAMMA (Maramma or Myanmā) see Phayre, *Hist. Bur. passim*. The derivation of the name is not yet settled; see Taw Sein Ko, *Folk-lore in Burma*, *Ind. Ant.* vol. xxii. p. 160, Note; also *Ind. Ant.*, vol. xxii. p. 30.

<sup>3</sup> According to Burmese tradition the era which was suppressed by Kassapa had been established 148 years before by the maternal grandfather of Gotama (Bp. Bigandet, *Life or Legend of Gaudama*, p. 361).

<sup>4</sup> See Sir Arthur Phayre's *History of Burma*, pp. 9, 276; A. Bastian's *Geschichte der Indo-Chinesen*, p. 12.

AJĀTAŚATRU, the friend of the Buddha; DVATTAPONKA<sup>1</sup> is mentioned as the contemporary of KĀLĀGOKA, the former being king of Burma in the year 100 of Religion. Finally, the date of the Third Council is said to have fallen in the 12th year of the reign of RAMPONKA,<sup>2</sup> King of Sirikhetta (Prome). The Section of Chapter I. that deals with the Missions may be said to strike the keynote of the Sāsana-vamśa. The author gives a few explanatory notes on the Nine Regions visited by the first Missionaries, and, of these nine, five are placed in Indo-China. His horizon seems to be limited, first, by an orthodox desire to claim most of the early teachers for the countries of the *South* (and hence to prove the purest possible sources for the Southern doctrines); and, secondly, by a certain feeling of national pride. According to this account, Mahā-Moggaliputta Tissa (as if with a special care for the religious future of Mramma) sent two separate missionaries to neighbouring regions in the valley of the Irawaddy—besides three others, who visited Laos and Pegu.

A few geographical notes explain the nine regions (leaving out Sihaḷa) as follows:—

SUVAṆṆABHŪMI is (as in the Aṭṭhakathā) identified with Sudhammapura—that is Thātôn at the mouth of the Sittaung River.<sup>3</sup>

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<sup>1</sup> Dwottabaung 101 (Year of Religion). See Phayre's list of Kings of the Prome dynasty, *Hist. Bur.*, p. 277. The legend of Dwottabaung or Duttabaung (B.C. 442) is given in Taw Sein Ko's article *Folk-lore in Burma, Ind. Ant.*, vol. xxx. pp. 159 *et seq.*

<sup>2</sup> See Phayre's list (*Hist. Bur.*, p. 277). Ranbaung, sixth of the dynasty established at Tharekhet-ta-ra, reigned fifty years (from 193 to 243 Era of Religion). In Crawford's *Journal of an Embassy to the Court of Ava*, Appendix viii., a Burmese chronological table dates Ram-b'haong, King of Prome, B.C. 351.

<sup>3</sup> SUVAṆṆABHŪMI see E. Forchhammer's *Notes on the*

YONAKARATṬHA is the country of the Yavana people or Jañ-May<sup>1</sup> (the country of the Shân tribes about Zimmé).

The identification of Paññasāmi is one to be met with commonly in the works of Burmese writers, according to whom *Yona* is the Shân country about Chieng-Mai (Taw Sein Ko, *Remarks*, &c.; Forchhammer, *Early History*, &c.). European authorities have unanimously placed Yonaka in the N. W. region of India invaded and held by the Greeks (see, among others, Rhys Davids, *Buddhism*, p. 227; Sylvain Lévi, *La Grèce et l'Inde*, p. 37; Max Duncker, *Geschichte der Arier*, p. 373).

In the chapter on Yonakaratt̥ha the author of the Sāsana-vamsa localises the Yonaka country more exactly, mentioning the countries *Haribhuñja*, *Kamboja*, *Khema-vara*, and *Ayuddha*, also the cities of *Sokkataya* and *Kapunna*. From these hints we may gather that his Yonaka country extends along the valleys of the *Me-nam* and *Me-ping* rivers and includes the Shân States to the north of these. The names *Kamphaung* and *Zimmé* (on the Meping) *Thukkate* and *Yuthia* (on the Me-nam) can be easily recognised under their pseudo-Pali forms.

*Early History and Geography of British Burma. The first Buddhist Mission to Suvaṇṇabhūmi* ; Taw Sein Ko, *Preliminary Study of the Kalyāṇi Inscriptions* (*Ind. Ant.* vol. xxii. p. 17) explains Sudhammanagara as the modern Thatôn in the Amhurst district. Phayre (*Hist. Bur.* p. 19) describes *Suvārnabhūmi* as including the delta of the Irawadi and *Thahtun* (being the capital) see also *op. cit.* p. 24, for references to Lassen, Yule, and Bp. Bigandet on Suvaṇṇabhūmi.

The chapter on Suvaṇṇabhūmi touches briefly on Religion in *Muttima* (Martaban) as a part of *Rāmañña*. The history of this region is only carried on to the year 1478 A.D. (reign of the celebrated King DHAMMACETI.)

<sup>1</sup> YONAKARATṬHA (The *Jañ-May* of the Pali MSS. of this work, is usually transcribed *Zimmé* or *Chieng-Mai*).

With regard to the *Yavana* people, it may further be noted that in the sketch map of the ancient classical divisions of Indo-China, in Lucien Fournereau's *Le Siam Ancien* (*Annales du Musée Guimet*, Tome 27) *Yavanadeça* lies to the east of the Me-ping River. For the *Yavana* people in Indo-China see also Abel Bergaigne's *L'ancien Royaume de Campâ d'après les Inscriptions*, p. 61, and *Mémoires et documents de la Mission Pavie*, p. 3.

The ancient *Haripunya* is identified by M. Fournereau with Lamphun (*Siam Ancien*, p. 53). M. Pavie says, describing a Thai inscription at Lamphun, "Ce Hari-puñjapura fut dans le haut Laos la station la plus reculée vers la frontière de la Chine, et sans doute nous avons là la capitale du *Yavanadeça* qui du temps de la colonisation brahmanique comprenait la contrée du haut Mekhong, probablement toute la partie longeant la frontière de la Chine entre Chieng Mai et le Ton-king" (*Mémoires et documents de la Mission Pavie* (ed. M. Pavie et P. Lefèvre Pontalis), p. 144.

In the *Po° U° Daung Inscription* near Prome (ed. Taw Sein Ko, *Ind. Ant.*, vol. xxii. p. 1, *et seq*) the following states of the then Burmese kingdom are mentioned among others—*Kamboja* (including Moné, Nyangwé, Thibo and Alomeik), *Aguttaya* (including Dvārāvati (Bangkok) Yodayā (Ayuthia) and Kamanpaik).

*Khemavara*, is the region including Kaington and Kyaing Kaung. It lies between the Saliwen and Me-kong rivers. (See also F. Garnier, *Voyage d'exploration en Indo-Chine*, p. 366; and Yule, *Mission to the Court of Ava*, p. 352.)

VANAVĀSĪ<sup>1</sup> (on which Western opinion has been divided)

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<sup>1</sup> VANAVĀSĪ. Some opinions on *Vanavāsi* may be cited:—Childers (*Pali Dict.* s.v.) explains *Vanavāso*: "Name of a country. According to Vijesiṃhiha it means Thibet."

Rhys Davids says (*Buddhism*, p. 227), "Vanavāsi, that



is the region round Prome. In support of this explanation the author mentions that an ancient image of the Buddha was found near Prome some years ago, the inscription of which says that it was erected for the homage of the people of *Vanavāsi*.

Of KASMĪRA-GANDHĀRA it is only said that these two countries formed part of one kingdom [*i.e.*, that of Aṣoka<sup>1</sup>] at the time of the Missions.

MAHĪSAKAMAṆḌALA is (in agreement with other writers) identified as the Andhaka — or Andhra — country.<sup>2</sup>

CĪNARATṬHA, in the *Mātikā* of the Sāsanavaṃsa, takes the place of the *Himavantapadesa* of the Ceylon books.

is the wilderness. It surely cannot mean Thibet. . . . perhaps it was on the borders of the great desert in Rajputana."

Fergusson and Burgess (quoted by Taw Sein Ko in *Ind. Ant.*, vol. xxiii. p. 103) place Vanavāsi in Kanara (see *Cave Temples of India*, p. 17) and Köppen (*Religion des Buddha*, vol. i. pp. 195, 196) conjectures it to be "im Südösten des heutigen Goa."

<sup>1</sup> KASMĪRA-GANDHĀRA. The Gandhāra country lay on the right bank of the Indus, south of Cabul (Max Duncker, *Geschichte der Arier*, p. 273).

<sup>2</sup> MAHĪSAKAMAṆḌALA : Cf. the following :—

"*Mahīsamāṇḍala* worunter man vermuthet Mahīmat oder Mahīsvara au der mitteren Nerbudda zu verstehen ist" (Köppen, *Rel. des Buddh.*, vol. i. p. 195).

*Mahīsa*, "the most southerly settlement of the Aryans South of the Godavari, in the Nizam's dominions" (Rh. Davids, *Buddhism*, p. 227, quoting Lassen's *Indische Alterthumskunde*, i. 681).

*Mahīsamāṇḍala*; Maisur (Fergusson and Burgess, *Cave Temples of India*, p. 17).

(Burma has its own *Mahīsakamaṇḍala*, a district,

Himavantapadesa, mentioned in our text as forming one region with Cīnaratṭha, has been identified with the Central Himalayas (Rh. Davids, *Buddhism*, p. 227), and with Nepāl (Fergusson and Burgess, *Cave Temples*, p. 17). The *Sen*, or *Chinaratṭha*, of the Po<sup>o</sup> U<sup>o</sup> Daung Inscription is the borderland to the N.E. of Burma (*i.e.*, includes the districts of Bhamo and Kaungsin, the district bordering on the Chinese province Yunnan). But in Chapter X. of the Sāsanavaṃsa, "On Religion in Cīnaratṭha," we read that the ruler of Cīna at one time ruled over Kasmīra-Gandhāra, though at the time of Majjhima's mission the latter countries did not form part of his domain. Kasmīra-Gandhāra did as a matter of fact become part of the great kingdom of the Mauryas in the time of Aśoka (Max Duncker, *Geschichte der Arier*, pp. 275, 374), but at a later period war was waged between China and a rival power over these North-West provinces (Sylvain Lévi, *Notes sur les Indo-Scythes*, p. 62).

MAHĀRATṬHA is Mahānagararatṭha, or Siam.

MAHĀRATṬHA is considered by a number of European scholars to be the region of the Upper Godavari, that is, the country of the Mahārāstras (see E. Müller, *Journal of the Pāli Text Society*, 1888; also Rh. Davids, *Buddhism*, p. 227; Köppen, *Rel. Buddh.*, pp. 195, 196; Fergusson and Burgess, *Cave Temples*, p. 17). Childers, however, explains *Maharatṭha* as Siam.

The author of the Sāsanavaṃsa explains that *his* Maharatṭha or *Mahānagararatṭha* borders on Siam. From this observation and one or two others occurring in the chapter on Maharatṭha, it would seem that the

mentioned in the Po<sup>o</sup> U<sup>o</sup> Daung Inscription, including Mōgōk and Kyātpyin).

It should be mentioned here that the name of the missionary to Mahimsaka is *Mahārevata* in Sās. V. *Mahādeva* in Dīpa V., Mahā. V., Suttav., Saddh. Samy., and Sām. Pas.

country in question is Laos. An interesting if slight allusion is made to the Brahmanic cult prevailing there at the time of the Mission (*aggihūtādimicchākammam yebbhuyyena akamsu*). Nāgasena is mentioned as preaching in this region. (For Nāgasena in Laotian legend see Francis Garnier, *Voyage d'exploration*, pp. 248, 251. This author learnt that, in Siamese tradition, Laos is a Holy Land.) (*Op. cit.*, p. 100.)

I should add that an inscription of the seventeenth century, quoted by Burmese diplomatists in negotiation with the British Government and translated for his Government by Colonel Burney (Resident at Ava, 1837), thus defines the region *Mahānagara*, "All within the great districts of Kyam-youn and Mangleen" (Yule, *Mission to the Court of Ava*, p. 351).

Finally, APARANTARATTHA (placed by European scholars west of the Punjab), is none other than the Sunāparanta of the Burmese, *i.e.*, the region lying west of the Upper Irawaddy.

It is best here to quote *verbatim* a passage from the Burmese scholar to whose researches I am indebted for so many facts: "The native writers of Burma, however, both lay and clerical, aver with great seriousness that the *Aparāntaka* referred to is Burma Proper, which comprises the upper valley of the Irawaddy. . . . Such flagrantly erroneous identification of classical names has arisen from the national arrogance of the Burmans, who, after their conquest of the Talaing kingdoms on the seaboard, proceeded to invent new stories and classical names, so that they might not be outdone by the Talaings, who, according to their own history and traditions, received the Buddhist religion direct from missionaries from India. The right bank of the Irawaddy river near Pagan was accordingly renamed Sunāparanta, and identified with *Aparāntaka*" (Taw Sein Ko, *Some Remarks on the Kalyāṇi Inscriptions*, *Ind. Ant.*, vol. xxiii. p. 103).

In the *British Burma Gazetteer* (vol. ii. p. 746)

*Thoonaparanta* is identified with the upper portion of the *Thayet* district, or the west bank of the Irawaddy.

“West” is the sense in which “Aparanta” has been taken as indicating a borderland west of the Punjab by European scholars, of whom I need only quote Professor Ed. Müller (*Journal of the Pali Text Society*, 1888), Professor Rhys Davids (*Buddhism*, p. 227), Köppen (*Religion des Buddha*, vol. i. p. 192).

Tarānātha (p. 262 of Schiefner’s translation) mentions Aparantaka as a part of India including “Bhangala and Odiviṇa.”

The rest of Part I. of the *Sāsanavaṃsa* must be dismissed here with a few words. The religious history of the three regions outside Indo-China and Ceylon is not carried beyond the point where Buddhaghosa leaves it. To the brief account of the *Aṭṭhakathā* and the *Dīpa-vaṃsa* the Burmese author adds a few words of melancholy comment on the darkened state of those lands whence the sunlight of Religion has vanished. *Mahā-ratṭha*, *Yonakarattṭha*, and *Vanavāsi* are treated somewhat more fully, but these six chapters together made up only a small part of the book. I may add here that the Pali of the *Sāsanavaṃsa* also shows the author’s intimate acquaintance with the commentaries. The style is plainly founded on that of Buddhaghosa and his successors. Naturally, in so modern a text there are no points of strictly philological interest. The obscurities that occur here and there may, I believe, be set down to the difficulties a Burman author would meet with in rendering into Pali some phrases characteristic of the Burmese language. Again, some words used by *Pañña-sāmi* in Part II. would appear to have a special application to the circumstances of his own country. It is this Part II., the most original and interesting chapter (on Religion in Aparanta), that is properly the subject of the present short study.

## THE MONKS AND THE KINGS OF MRAMMA.

[In the following chapter the names and dates of the Kings of Burma appearing in the text follow *Paññāsāmi*; those in the notes are drawn from other sources (see authors cited) for comparison. Occasional references are given (by page) to the printed text of the *Sāsanavaṃsa* (published by the Pali Text Society).]

In the Burma of to-day, as in the Europe of the Middle Ages, the monks are the historians; the last recension of the National Chronicle, or History of the Kings (MAHĀRĀJAVAMSA), was the work of "a body of learned monks and ex-monks" in the year 1824.<sup>1</sup>

But, though a lay point of view is hardly to be expected from such a body of editors, the native chronicles consulted by students of Burmese history have been described as very full and by no means untrustworthy.<sup>2</sup>

The SĀSANAVAMSA, a work of narrower scope, cannot, of course, add to our knowledge of the political and military

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<sup>1</sup> See Taw Sein Ko's remarks on the native histories of Burma (*Indian Antiquary*), vol. xxii. p. 61.

Lassen (*Indische Alterthumskunde*), vol. iv. p. 369), writing in 1861, mentions a recension of the *Mahārājavaṃsa*, made by command of the king, some sixty years before. The work was based on two older histories. Among the works of the celebrated thera Aggadhammālanṅkara (17th century), mentioned in our text, occurs an abridged version (*Samkhepa*) of the *Rājavaṃsa*, written at the request of the king.

<sup>2</sup> See preface to Sir Arthur Phayre's *History of Burma*, London, 1883.

history of the author's country. Yet, in so far as the religion of the Buddha has played a great part in Burma's social life, and has been the first awakener of her intellectual life and the supreme interest controlling it, a record of the Order which, for centuries, has been the living embodiment of that religion, cannot but be interesting.

The RĀJAVAMSA is one of the authorities frequently referred to (besides inscriptions and "ancient books") by the author of the SĀSANAVAMSA, but he chooses from his material with a very strict regard for the purpose of his book. The National Chronicle is quoted here and there, but, as a whole, the part history plays in the religious records is slight. We find here only abrupt mention of wars and sieges, and allusions to kings of Burma, who serve as chronological milestones by the way, or stand out as pillars of the Religion, if they spend liberally to do it honour.

Paññāsāmi's history is a purely ecclesiastical piece of work. Kings are judged, as a rule, according to their "acts of merit"—the building of cetiyas and vihāras and the supporting of the Saṅgha—with a certain calm detachment, that is able to separate their names from any other associations, and to measure their virtue and importance by a measure of its own.

In the following analysis of the Sixth Chapter of the SĀSANAVAMSA I have set set side by side with such hints of history—bare dates and scanty facts—as occur there, some references to the national chronicle.<sup>1</sup> Occasionally

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<sup>1</sup> That is to such translations or abstracts as were accessible to me in the works of European writers, namely, Sir Arthur Phayre (*History of Burma*), Bishop Bigandet (*Life or Legend of Gaudama*), Sir H. Yule (*Narrative of a Mission to the Court of Ava*), J. Crawford (*Journal*), A. Bastian (*Geschichte der Indo-Chinesen*), Father San Germano (*The Burmese Empire*, ed. Jardine),

there is a curious and characteristic difference between the ecclesiastic's version and that of the kings' chroniclers. I have been compelled to leave out the picturesque element brought into the Mramma chapter by the stories told of noteworthy theras. The historical thread is broken by these side-episodes, and some of the chief points obscured, which a closer drawing together of the more important events may serve to bring out clearly.

The History of Religion in Mramma begins with a legendary visit of the Buddha himself<sup>1</sup> to the Lohita-candana vihāra (presented by the brothers Mahāpuṇṇa and Cūlapuṇṇa of Vāṇijagāma).<sup>2</sup> The Faith was not "established" in the land till the mission to Aparanta-raṭṭha in the year 235 after the *Parinirvāṇa*,<sup>3</sup> but the historian mentions communities of bhikkhus as already existing in Aparanta when Yonakadhammarakkhita arrived and points out that the Sutta preached by that therā—the "Aggikkhandhopama"<sup>4</sup>—has a special bearing on the duties of bhikkhus. In this connection he refers, for the first time, to the heretics called Samanā-kuttakas,<sup>5</sup>

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Taw Sein Ko (*Indian Antiquary*, vols. xxii. and xxiii.), E. Forchhammer (*Reports to the Government*), *British Burma Gazetteer*, Col. Burney's articles in *J. A. S. Bengal*, vol. iv., &c., &c.

<sup>1</sup> Cf. Spence Hardy, *Manual of Buddhism*, pp. 215 and 268.

<sup>2</sup> Lēgaing (Taw Sein Ko, *Indian Antiquary*, vol. xxii. p. 6).

<sup>3</sup> The Burmese tradition places the *Parinirvāṇa* at 543–544 B.C.

<sup>4</sup> A discourse in the *Suttanipāṭa* (not yet edited) of the *Āṅguttara Nikāya*. I owe this reference to Prof. E. Hardy, editor of the *Āṅguttara* (together with other kind help in my study of the *Sāsanavaṃsa*).

<sup>5</sup> It is certain that the Buddhism of Burma fell away from purity at an early time. Positive evidence exists of

who are said to have gained a footing in Arimaddana (Pugān) even at that early period.

To give Arimaddana due religious importance from the earliest times, another legend is quoted here from the Ancient Books (*porāṇapothhakā*), telling how the Buddha visited a spot in Tambadīpa<sup>1</sup> and prophesied that SAMMUTIRĀJĀ<sup>2</sup> would build a city there, and religion would stand fast in that city.

To prove that Yonakadhammarakkita preached in Tambadīpa as well as in Aparanta, Paññasāmi points out that it is said in the Aṭṭhakathā that thousands of persons of the Kṣatriya clan were converted and entered the

the great changes that had come over the religion of the people by the eleventh century, at which time "a debased form of Buddhism which was probably introduced from Northern India existed at Pagān. Its teachers, called Aris, were not strict observers of their vow of celibacy, and it is expressly recorded in native histories that they had written records of their doctrines, the basis of which was that sin could be expiated by the recital of certain hymns" (Taw Sein Ko, *Ind. Ant.*, vol. xxiii. p. 258). The writer I quote refers, in another place, to ancient inscriptions in Burma as pointing to the influence of the Northern School of Buddhism (*Ind. Ant.*, vol. xxii. p. 165).

<sup>1</sup> According to the inscription translated by Col. Burney (see above), Tambadīpa includes the districts of Pugān, Ava, Panyā, and Myenzain. In the *British Burma Gazetteer* (vol. ii., p. 746) Tambadīpa is described as the upper portion of the Thayet district, on the east bank of the Irawaddy.

<sup>2</sup> This King (SAMUDRI, THAMUGDARIT, THAMUDIRIT or THAMOONDIRIT) established a dynasty at Pugān in 108 A.D. (Phayre, *History of Burma*, p. 278. *Brit. Bur. Gazetteer*, Article "History," vol. i. p. 239; Burney Notice of Pugān, *J. A. S., Bengal*, vol. iv. p. 400).



Order, and, since there were no Kṣatriyas in Aparanta, this statement points to a visit of Yonakadhammarakkita to the neighbouring province, Tambadīpa.<sup>1</sup>

But though Arimaddana was destined to be a centre of religion, heresy was rife there from the time of Sammuti himself, and continued to grow and multiply till in the time of ANURUDDHA <sup>2</sup> the adherents of the Samāṇa-kuttakas numbered many thousands. The chief and most dangerous heresy of this sect is briefly described; it lies in the boundless abuse of the *Paritta*,<sup>3</sup> which becomes, with these heretics, a charm to absolve from guilt even the murderer of mother or father. Such doctrines (together with others that raised the ācariyas to tyrannical power over the family life of the laity<sup>4</sup>) had corrupted the

<sup>1</sup> Taw Sein Ko observes: "The finding among the ruins of Tagaung of terracotta tablets bearing Sanskrit legends affords some corroboration of the statement of the native historians that long before Anorat'azo's conquest of Thatôn, in the eleventh century A.D. successive waves of emigration from Gangetic India had passed through Manipur to the upper valley of the Irrawady, and that these emigrants brought with them letters, religion, and other elements of civilisation" (*Ind. Ant.*, voll. xxv. p. 7). For the same opinion see Phayre, *Hist. Bur.* (pp. 15, 16), and Forchhammer's *Notes on the Early History and Geography of British Burma*, p. 6.

<sup>2</sup> Anoarahtā, consecrated King in 1010 A.D. He is the great hero of the Burmese. (Phayre, *Hist. Bur.*, p. 22); A. Bastian, *Geschichte der Indo-Chinesen*, p. 33).

<sup>3</sup> Originally hymns, suttas and auspicious texts to ward off danger and evil spirits. (Childers, *Pali Dictionary*, s.v.; C. Bendall, *Catalogue of Sanskrit and Pali Books*, in the British Museum, 1892.)

<sup>4</sup> Sir Arthur Phayre, writing of this period, says that a change, from some unknown external cause, had corrupted religion in Burma—a change such as had already taken place in the Buddhism of the Punjab in the sixth century.

religion of Tambadīpa, when in the eleventh century a

He, too, gives the name "Ari" as that by which the heretics were known. Might not this *Ari* be a slightly altered form of the Sanskrit *arya*, the *Arya* of Buddhist terminology?

A further comparison of the Samanākuttaka heresy (very briefly summed up in the Sāsanaṇavaṃsa) with the North Indian or rather Tibetan Buddhism, is suggested to me by the following sentences in our text: "Sace pi puttadhītānaṃ āvāhavivāhakammaṃ kattukāmo bhaveyya ācariyānaṃ paṭhamāṃ niyyādetvā āvāhavivāhakammaṃ kattabbaṃ; yo idam cārittaṃ atikkameyya bahu apuññaṃ pasaveyyā ti." ("If any man be desirous of giving sons or daughters in marriage, he must first hand over (one of his offspring) to the ācariyas before (any) giving in marriage. Whosoever transgresses this rule commits great sin (lit. produces great demerit).") If my interpretation is correct (making niyyādetva refer to a direct object, understood from the puttadhītānaṃ preceding) the passage recalls a trait of Tibetan Buddhism. "It would appear that compulsion is also exercised by the despotic priestly government in the shape of a recognised tax of children, to be made *lāmas*, named *btsum-gral*. Every family thus affords at least one of its sons to the church. The first born or favourite son is usually so dedicated in Tibet. The other son marries in order to continue the family name and inheritance. . . ." (L. A. Waddell's *Buddhism of Tibet*, p. 70).

I ought to add, however, that there is no mention in the Sāsanaṇavaṃsa of Nāga-worship, as a practice of the Samanākuttakas, but Phayre's authority describes the Aris (the priests of this corrupt cult), living in monasteries like Buddhist monks. They were expelled and stripped of their robes (like the Samanākuttakas) when Anuruddha had come under the influence of "Arahāṇ" from Thahtun (*Hist. Bur.*, p. 33).

With regard to the name Samanākuttaka: from the

new era opened with the arrival of the great therā Arahanta, from Thatōn.<sup>1</sup>

Arahanta's coming to Arimaddana, and the sweeping reforms that King Anuruddha forthwith carried out at his instance, are related with a fulness that shows how momentous this episode is in the eyes of the historian. [The story is first told in the words of the RĀJAVAMSA, but two other versions follow, drawn from the PARIT-

analogy with *Kuttima* = artificial (derived by Childers from Skt. *Kṛtṛma*), *kuttaka* seems to be the Skt. *Kṛtaka* = false, artificial, simulated. *Samaṇakuttaka* would therefore simply mean: simulating (the life of) the Samaṇas. It is expressly said that the outward show of a monastic life like the Buddhist monks was kept up by this sect, and that the kings who patronised them believed them to be disciples of Gotama. Professor E. Müller has kindly pointed out to me an instance of the use of this adjective in the passage, "kuttakan ti solasannaṃ nātakittināṃ tathā vā naccanayoggaṃ uppaṇṇamayatttharaṇaṃ" (*Sumaṅgalavilāsini*, I. p. 87). Here an artificial carpet is meant, affording room to sixteen dancing girls.

Discussing the term *Ḫramaṇakṛtakah*, Prof. Bendall writes: "There are plenty of mentions of 'false Samaṇas' . . ." For a modern use of a similar phrase, I may also refer to a passage in Mr. Bird's valuable work, *Wanderings in Burma*, where he speaks of the modern clergy in the Eastern Shān States as "less orthodox than those in the Western States and Burma," who call them "*Htu*" or "*Imitation priests*." (See p. 23 of *Wanderings in Burma*. George Bird, Education Department, Burma, London, 1897.)

<sup>1</sup> The capital of Pegu, mentioned, in the text, by its classical Pali name Sudhammapura (see Taw Sein Ko, *Preliminary Study of the Kalyāṇi Inscriptions, Ind. Ant.*, vol. xxii. p. 17; Phayre, *Hist. Bur.*, p. 34).

TANIDĀNA and SĀSANAPAVEṆĪ<sup>1</sup>.] The Samanāḥuttakas' heresy was, in fact, annihilated and their communities were relentlessly broken up, but Arahanta warned the king that there was danger for the future of religion, since no relics of the Master's body were treasured in the capital, and the sacred Texts were wanting. He therefore urged Anuruddha to send an embassy to Sudhammapura where there was a wealth of relics and books. This was done, but MANOHARI,<sup>2</sup> king of Pegu (jealous, as it is said—perhaps envying Anuruddha the honour of Arahanta's intimacy), refused the request, with a contempt that roused the Burmese king to fury.<sup>3</sup> He descended on Sudhammapura with a huge land force and a number of ships, and laid siege to the city. For a while the army was miracu-

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<sup>1</sup> I have not come across the titles of these two works in any catalogue of Pali books or MSS. that I have been able to consult. They may be Burmese works, mentioned here by a classical instead of their vernacular name (according to Paññasāmi's usual custom). I may note that the difference between the three versions is characteristic. The *Rājavaṃsa* naturally brings the king into the foreground; the *Parittanidāna* tells the story of the thera's successful attack on the chief heresy of the Samanāḥuttakas, his exposure of a false miracle, and the burning of a book of false doctrine, while the *Sāsana-paveṇi* lays stress on Arahanta's place in the succession of theras.

<sup>2</sup> See *Preliminary Study of the Kalyāṇi Inscriptions*, *Ind. Ant.*, vol. xxii. p. 17. Manohari is also called Manuha (Phayre, *Hist. Bur.*, p. 34).

<sup>3</sup> The words of the message are given—a home thrust at Anuruddha's former patronage of heretics: "It is not seemly to send the three piṭakas and relics to such as you, who hold false doctrine—even as the fat of the maned lion can be kept in a bowl of gold and not in a vessel of clay."

A proverb turning on this folk-superstition occurs in

lously prevented from approaching, but when Anuruddha's Brahman soothsayers,<sup>1</sup> skilled in the Atharvaveda, came to the rescue, the protecting spell was broken by the finding of the mutilated body of a murdered Hindu, buried under the city walls.<sup>2</sup> It was dug up and thrown into the sea and the besiegers entered Sudhammapura.

Manohari and all his household were carried away captive, and with his captives Anuruddha brought back to Pugân many elephant-loads of relics and books. All the members of the Saṃgha in Thatôn were transferred to Pugân, so that there were now a thousand teachers to

the well-known *Dhammaniti* of Burma (Section V., v. 62).

Sihamedā suvaṇṇena na ca tiṭṭhanti rajate  
Paṇḍitānaṃ kathāvākyaṇaṃ na ca tiṭṭhati dujjane.

The superstition is that the fat of the lion evaporates if placed in a common vessel. (See Jas. Gray's *Nīti Literature of Burma*, p. 51.)

<sup>1</sup> For the employment of Brahmanical astrologers at the court of Burmese kings see Taw Sein Ko, *The Spiritual World of the Burmese* (*Transactions of the Ninth International Congress of Orientalists*, p. 179).

<sup>2</sup> "The Burmese kings of old used to have human beings buried alive at the four corners of the walls of their capital city at the time of its foundation, in order that the spirits of the deceased might keep watch and ward over the population, and by their occult influence foil the attempts of invaders to force an entrance into the city" (Taw Sein Ko, *Spiritual World*, &c., *Trans. Int. Con. Or.*, vol. x. p. 180).

Cf. A. Hillebrandt: "Weit verbreitet ist das Glaube dass ein Bau nur wohl befestigt sei wenn ein Mensch oder Tier in seine Fundamente gegraben ist" (*Vedische Opfer und Zauber. Grundriss der Indo-arischen Philologie u. Alterthumskunde.* 1. Band, 2 Heft, p. 9).

expound the sacred texts. Anuruddha further sent for copies from Ceylon, which Arahanta compared with those of Pegu, to settle the readings. Manohari is said to have been made a pagoda-slave,<sup>1</sup> but there is some evidence in the Sāsanavamsa that he was not ungenerously treated,<sup>2</sup> for while at Arimaddana he still possessed at least one of his royal jewels, a splendid gem, the price of which he devoted to the making of two great statues of the Buddha. According to Paññasāmi the statues exist to this day.

The Sāsanavamsa here leaves Anuruddha<sup>3</sup> and passes on to the time of NARAPATISISU<sup>4</sup> (1167 A.D.) The celebrated teacher Uttarājīva had come from Sudhammapura to Arimaddana and, in his turn, had established religion there. His pupil Chapada spent ten years studying in Ceylon, and then returned with four colleagues—Sīvali, Tamalinda, Rāhula, and Ānanda—to

<sup>1</sup> Phayre, *Hist. Bur.*, p. 34.

<sup>2</sup> Forchhammer, describing the so-called "Palace of Manuha," in his report of the ruins of Pugān, observes: "Anuruddha seems to have allowed Manuha the semblance at least of a king" (*Report*, Jan., 1891, pp. 7 and 8). Bird, *Wanderings*, &c., p. 353.

<sup>3</sup> Anuruddha's later attempts to get relics (from China and Ceylon) seem to have been less successful than his raid on Sudhammapura. (Phayre, *Hist. Bur.*, p. 35; Bastian, *Gesch. Ind. Chin.*, pp. 33, 38.)

<sup>4</sup> Narabadi-tsi-tsi-thu (1167). Six kings, the earlier successors of Anuruddha, are here passed over. Two of them are mentioned in the text further on. (See Phayre, *Hist. Bur.*, pp. 37, 49, 281.)

"Vielleicht erst mit Narapadisethu wird wieder geschichtlicher Boden getreten" (Bastian, *Gesch. Ind. Chin.*, p. 35).

the capital.<sup>1</sup> There they set up a community apart,<sup>2</sup> and were specially favoured by King Narapati. After the death of Chapada separate schools came into existence, having their origin in certain differences<sup>3</sup> that arose between the three surviving teachers—Sīvali, Tamalinda, and Ānanda (p. 66), Rāhula having already quitted the Order.

The schools were named each after its leader, but are together known as the *pacchāgaya* (or later school) to distinguish them from the earlier school in Arimaddana (*purimāgana*) founded by Arahanta (p. 67).

The three teachers died early in the thirteenth century, a time when, it is said, religion shone at its brightest in Pugān. A short digression is made here to mention the building of the celebrated Nanda (or Ananda) temple by King CHATTAGUHINDA<sup>4</sup> (p. 68) in the eleventh century, and the history then returns to the time of NARAPATI,<sup>5</sup>

<sup>1</sup> The whole story is related in the Kalyāṇi Inscriptions. (See Taw Sein Ko, *Preliminary Study*, &c. *Ind. Ant.*, vol. xxii. p. 29, *et. seq.*)

<sup>2</sup> Narapati assigned separate quarters to the different sects then flourishing at Pugān. (See Forchhammer's *Archæological Report*, 1891.)

<sup>3</sup> They disagreed on the application of Vinaya rules to the following cases: The keeping of a tame elephant, received as a present from the king (instead of setting it at liberty), and the personal recommending of pupils by a teacher (*Vacīviññatti*).

<sup>4</sup> *Kyansitthā* (1057 A.D.). (Phayre, *Hist. Bur.*, pp. 39, 281.) For descriptions of the still-frequented Ananda temple see Yule, *Mission to the Court of Ava*, p. 36, and Crawford's *Journal*, p. 114.

<sup>5</sup> It is rather curious that only one passing mention occurs in the text, of ALON-CAÑ-ÑU (Alaungsithu, 1058 A.D.), the grandson of Kyansitthā, a notable king and a zealous Buddhist. He built the great Shwe-ku temple at

(p. 69), a king whose personality stands out with some distinctness in a story of the *thera* *Sīlabuddhi*. We see in this latter one of the best types of the Buddhist monk unspoilt by kingly favour as untouched by spiritual pride. He opposes the sovereign's wish to build a *cetiya* on the *Khanitthipāda* hill, warning him that there is no merit in forcing on his people the heavy labour of levelling the ground. He refuses to eat of the king's bread, and would leave for *Sihala* but is prevented, by a stratagem of a resourceful minister, and brought back to the king. *Narapati*, warned by the haunting of a terrifying *Yaksha*, that he has erred, receives the holy man with great honour, and hands over to him his five sons. *Sīlabuddhi*'s characteristic response is to trace out five sites where his royal bondsmen shall build five *cetiyas*, and with that act he restores them their freedom.

Other anecdotes follow to illustrate the splendour of religion in *Arimaddana* and its continuance through Saints and Arhats.<sup>1</sup> The author adds that he could relate many more, but that he fears to overload his history (p. 72).

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*Pugān*, improved the administration of law in his kingdom, interfered successfully in the affairs of *Arakan*, and caused the Buddhist temple at *Gaya* to be repaired, where an inscription testifies to his piety (see *Phayre, Hist. Bur.*, p. 39). Some explanation of this silence may, perhaps, be found in a fact noted by *Bastian (Gesch. Ind. Chin.*, p. 38), namely, that the personalities of *Anoarahtā* and *Alaungsithu* have become mingled in Burmese tradition (to the profit of the greater hero's reputation).

<sup>1</sup> The difficulty of recognising the arhat in this world is briefly discussed here. Examples of abstract questions in the *Sāsanavaṃsa* are so rare that I mention this instance. An anecdote relating to arhatship is told of *Mahākassapa*, whose attainment to that state was not recognised by his *saddhivihārika*, the pupil who was his daily attendant.



On the anecdotes follows an account of the RELIGIOUS LITERATURE of Tambadīpa, the beginning of which is traced back to the reign of SAÑ-LAÑ-KROÑ rājā<sup>1</sup> contemporary of Mahānāma of Sīhaḷa. The mahātheras of Mramma were already writing books in the time of Buddhaghosa and Buddhadatta, and ṭikas were composed by later authors, for the full understanding of the ancient works. In the year 1127, Aggavaṃsa wrote the celebrated grammatical treatise *Saddanīti*<sup>2</sup> expounding the original meaning of the language used in the three Piṭakas. Sīñhalese scholars of that time, we are told, said of this work that they had none in their own country to compare with it, in settling difficult points.

Other works of the twelfth and thirteenth centuries are mentioned, with the names of their authors. Prominence is given to books on grammar, and here the name of Saddhammakitti is marked out for special honour as the author of the EKAKKHARAKOSA.<sup>3</sup> Saddhammakitti lived in the troublous times when religion languished in Tambadīpa under the cruel rule of a heretic of the JALUMA family.<sup>4</sup> The Ekakkharakosa was written to keep alive

B. E. 887.

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The story of Pilindavaccha is referred to (see *Suttavibhanga*, xxiii. 1, and *Iddhikathā* of Kathāvatthu, xxi. 4).

The digression leads up to the statement that the theras Sīhaḷabuddhi, Polloṅka, and Sumedha of Arimaddana were arhats.

<sup>1</sup> THENG-LAY-GYUNG, about 345 A.D. (*Rajaweng* list of Kings of Pugān. Phayre's *Hist. Bur.*, p. 279).

<sup>2</sup> Forchhammer's *Archæological Report on Pugān*, p. 2.

<sup>3</sup> *Ekakkharakosa*, a small vocabulary of words of various significations ending in certain final letters, compiled by a very learned Buddhist priest of Burma named Saddhammakitti. [Subhūti, preface to his edition of *Ekakkharakosa*, edited with *Abhidhānappadīpikā*, Colombo, 1883.]

<sup>4</sup> A son of the Shān chief and conqueror of Ava, SALUN or Tsalun. Ava was taken by the Shāns about 1523, and Salun placed his son THO-HAN-BWA on the throne. Under

sacred learning, then in mortal danger from the great destruction of books in the land (p. 76).

From Saddhammakitti's time, the beginning of the sixteenth century, the story again goes back to the later Kings of Pagan. Of King JEYYASIṆKHA (1219 A.D.),<sup>1</sup> we only hear that he forsakes the world, broken-hearted at the death of a son, and is succeeded by Kyocvā. The latter's piety and zealous furthering of religion are enthusiastically praised.<sup>2</sup> Plunged in study he left the affairs of state to his son: he was himself the author of two manuals, *Paramatthabindu* and *Saddabindu*, for the use of his wives, and one of his daughters wrote the *Vibhatyatta*.<sup>3</sup> It was even currently said that this king, in a former existence, had been the mighty champion of religion, Anuruddha.

B. E. 581.

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him the Buddhist monks suffered a ruthless persecution (see Phayre, *Hist. Bur.*, p. 93, and *British Burma Gazetteer*, vol. i. p. 278).

<sup>1</sup> According to Phayre's authorities Jeyyasiṅkha succeeded his father in 1204, and his reign came to an end in 1227. His son Kyocvā or Kyatswā appears in Phayre's list of Kings (*Hist. Bur.*, p. 281), but there is no further account of him. It was at this period that "danger began to gather round the Pagan monarchy" (Phayre, *Hist. Bur.*, p. 51).

<sup>2</sup> A Burman Chronicle, quoted by Crawford (*Journal*, vol. ii., p. 288), says of Kyocvā, "He loved everybody, read and became master of every book, held public disputations, and seven times a day instructed his household. He wrote himself a work called *Parmata Bingdu*, and built a great house for the purpose of holding disputations. He also constructed a monastery at Sagu and a great tank by damming a mountain stream. During this reign there were no wars or commotions of any kind. . . ."

<sup>3</sup> *Vibhatyatta*<sup>a</sup> affords examples of the Pali cases. (Subhūti, preface to *Abhidhanappadīpikā*.)

The career of the thera Dīsapamokkha, who attained to profound knowledge in his old age, illustrates these golden days of learning under Kyocvā. The story is followed by a glowing account of the science and zeal of the women of Arimaddana, and anecdotes are told of their skill in grammar and the keenness of their wit<sup>1</sup> (p.78). On this joyous note the history of religion in Arimaddana ends. There is no mention of Kyocvā's next successors. UZANA (1243 A.D.) and NARATHIHAPATÉ (1248). (Phayre, *Hist. Bur.*, p. 281.) Bastian quotes an inscription in Sagain which mentions *Nara-siha-pade*, under whom the temples of Pugân were torn down to fortify the city against the Chinese (*Gesch. Ind. Chin.*, p. 41). Even the building of a gorgeous cetiya does not earn a place for NARATHIHAPATÉ among the kings of the Sāsana-vam̐sa. The Burmese people remember him as TARUK-PYE-MENG, a nickname that keeps alive only the memory of his unkingly flight from his capital before the Taruk; and in the eyes of the monks the "merit" of the great cetiya may well have been lost to its founder, when the temples of Arimaddana were torn down in a vain attempt to fortify the city against the Mongol invaders.<sup>2</sup>

The centre of interest now shifts from Tambadīpa to Ketumatī, the capital of Jeyyavaḍḍhana<sup>3</sup> and the history suddenly passes over to a later period (1510 A.D.) (p. 80). The founding of Ketumatī by king MAHĀSIRIJEYYASŪRA,<sup>4</sup>

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<sup>1</sup> An extract from this part of the Mramma chapter is given by Minaev in Appendix B to Chapter III. of his *Recherches sur le Bouddhisme*.

<sup>2</sup> Phayre, *Hist. Bur.*, pp. 51, 53, 54; and Col. Burney's translations from *Rājavamsa*. J. A. S. Bengal, vol. iv. p. 400, *et seq.* Bird, *Wanderings*, p. 121.

<sup>3</sup> Taungu. (*Ind. Ant.*, vol. xxii. p. 4, &c.)

<sup>4</sup> MENG KYĪNYO, who assassinated his uncle and succeeded him in 1845. He founded Taungu city. Phayre, *Hist. Bur.*, p. 92, and Mason (abstract from the chronicles of Taungu) in *Burma*, p. 65.

a descendant of the fallen dynasty of Pugân, and the steady growth of his power, as a rival to the Shân usurpers then ruling in Tambadîpa, give a historical importance to his reign, but it is naturally not for this reason that it stands out in the annals of religion. The events chronicled in the Sāsanaṃsa are the arrival, in the year 1530, of the thera Mahāparakkama from Ceylon, and the breaking out of a controversy which he was afterwards called upon to decide. The dispute was about the precept (*sikkhāpada*) relating to intoxicating drinks.<sup>1</sup> The disputing parties differed in their interpretation of passages in the *Kaṅkhāvitaraṇi*,<sup>2</sup> and other commentaries, dealing with the question: at what stage of its preparation the juice of the coconut palm, &c. [*tāli-nāli-kerādīnaṃ*], should be considered an intoxicating [and therefore unlawful] drink. Mahāparakkama gave judgment and afterwards wrote the book called *Surāvinicchaya* on this same question.

Here another change of period takes us back more than two hundred years to the last days of the hapless KITTITARA,<sup>3</sup> the deposed king of Pugân. The scene is again Tambadîpa, but Arimaddana is no longer the citadel of religion. A blank is left between the reign of the pious KYOCVĀ I. and that of the three Shân usurpers, who now (1302 A.D.) hold the last king of Pugân prisoner at Khandhapura.<sup>4</sup> One episode alone brings Khandhapura into the History of Religion, namely, the siege of the city by a Mongol army, at the instance of the Burmese king's

B. E. 664.

<sup>1</sup> One of the five that are binding on every Buddhist. (Rhys Davids, *Buddhism*, pp. 139, 140.)

<sup>2</sup> Buddhaghosa's Commentary on the Pātimokkha.

<sup>3</sup> KYOSWĀ or KYAUTSWA II. (1279 A.D.). *Hist. Bur.*, pp. 58, 281.

<sup>4</sup> Myinzaing, a few miles to the south of Ava. (See *Hist. Bur.*, p. 58, and Col. Burney's Translation (*loc. cit.*) for the Rājavaṃsa account of this episode. It agrees in its main features with that given in Sāsanaṃsa.)

son, who sought to restore his father to power. According to the *Sāsanavaṃsa* the Shān brothers, at the time of the siege, sought the advice of a learned therā, as to their best tactics, and received the rather sarcastic answer that such affairs were not the province of the Samāṇa and they had better consult the actors (p. 82). The brothers followed this counsel to the letter, took the song of some actors, in a water-spectacle, as a hint to be acted upon, and killed their captive. The besiegers then withdrew, holding it useless to carry on the war on behalf of a dead man.

According to Burmese chronicles a monastery was built at Khandhapura by the Shān governors,<sup>1</sup> but this is not mentioned in the *Sāsanavaṃsa*, where it is only stated that a number of theras dwelt in the city, but no books were written there.

The youngest of the three Shān brothers, however—SĪHASŪRA<sup>2</sup>—finds a place in our history as the founder of the capital Vijayapura<sup>3</sup> (in 1312) and as a protector of religion. Yet in his reign there were few righteous bhikkhus and the Samānakuttaka heresy revived. Better days followed in the reign of his adopted son UJANA<sup>4</sup> (1322) who built seven great cetiyas and bestowed gifts of land with them. Religion flourished then in Vijayapura, for many thousands of theras had settled there; nevertheless, a scandal was caused by the quarrels of the bhikkhus appointed to receive from the tillers of the soil the due share of the monastery lands. As a protest against this unseemly discord a sect was formed, whose members

<sup>1</sup> *Hist. Bur.*, p. 58.

<sup>2</sup> Thihathu (*Hist. Bur.*, pp. 59, 282). Bastian, *Gesch. Ind. Chin.*, p. 53.

<sup>3</sup> Panyā, a few miles to the north of Myinzaing. (*Hist. Bur.*, p. 59.)

<sup>4</sup> Son of the deposed Kyautswā. (*Hist. Bur.*, pp. 60, 282.) Crawford's *Journal*, Appendix viii.

withdrew from the more social life of the vihāras and lived in the forests.

B. E. 704.

In 1342 UJĀNA abdicated in favour of his half-brother Kyocvā<sup>1</sup> (p. 85). Here a group of short tales enlivens the chronicle. The author seems almost to enjoy writing of a wrestling match or describing the king's swiftest horse, but the religious aim of these anecdotes is not quite clear. Kyocvā does not appear to have been a notable benefactor of religion. In his young days he had not a thought beyond hunting, till he was advised by Sakra, in a dream, to observe Uposatha, as a means of arriving at power and kingship. Later, when on the throne, he was the patron of Samanakkuttakas and even had them in his service. But he was an auspicious prince; he captured the five white elephants promised by Sakra, and his extraordinary luck is (consistently with the general theory of re-birth), counted to him for merit.

B. E. 713.

The reign of his son KITTISIḤASURA<sup>2</sup> (1351 A.D.) or CATUSETIBHINDA is marked by the writing of some well-known works. Among others is mentioned the *Sadda-sāratthajālīnī*, and a picturesque story is told of the author, Nāgita, or Khaṇṭakakhipa—so nicknamed from the oddly inauspicious opening of his religious life, when he was so unwilling to be taken to study with a bhikkhu that his father, by way of rebuke, threw the obstinate boy into a thorny bush.

B. E. 685.

The second Shān capital, Jeyyapura,<sup>3</sup> and its founder SAM-KHA-YĀ-CO-YON<sup>4</sup> (1323 A.D.) are mentioned only with the remark that no books were written in the city. No

<sup>1</sup> KYOASWA or NGĀ-SĪ-SHENG (1342 A.D.). *Hist. Bur.*, pp. 60, 282.

<sup>2</sup> Kyoaswā IV. *Hist. Bur.*, pp. 60, 282. Crawford's *Journal*, Appendix viii.

<sup>3</sup> Sagain, on the right bank of the Irawaddy.

<sup>4</sup> ATHENGKAYA (1322), a son of Thihathu, who died in that year. (*Hist. Bur.*, pp. 60, 283.)

record of the last forty years of the Shân dynasty appears in the Sāsanavaṃsa. A few sentences carry the history over the destruction of Vijayapura and Jeyyapura, in 1364, to the opening of a new epoch with the foundation of Ratanapura<sup>1</sup> by SATIVA-RĀJĀ in the same year (p. 87). B. E. 726.

The first episode set down in the religious record of the new capital is the "establishment" of religion by two theras from Ceylon, Sirisaddhammālpkāra and Sīhaḷa-mahāsāmi, who landed at Kusima in 1429, bringing relics from their country (p. 90). B. E. 791.

Byañña,<sup>2</sup> King of Pegu, refused to allow them to settle in his dominions, and they proceeded to SIRIKHETTA, where the King of Burma<sup>3</sup> gave them a splendid reception. On the arrival of the relics an earthquake took place, which made a deep impression on the people. The Ceylon theras settled in Mramma, and the spread of religion in the country is ascribed to them. Still, the earlier kings of Ratanapura had not neglected works of piety. MA-ŊA-KRI-COK<sup>4</sup> (1368 A.D.) rebuilt the celebrated Ca-nah-khum Cetiya, and bestowed on his tutor, Khema- B. E. 730.

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<sup>1</sup> Ava, at the confluence of the Irawaddy and Myit-nge, founded by THADOMINBYA in 1364. This prince, who was supposed to be of the ancient royal race of Burma, resolutely attacked the Shân power and made himself king. (*Hist. Bur.*, pp. 63, 64; *Ind. Ant.*, vol. xxii. p. 8.) He built pagodas in his new capital, but "he is denounced (says Phayre) in Burmese history as a man of cruel disposition who altogether disregarded religion." He reigned less than four years.

<sup>2</sup> BINYÂ-RÂN-KÎT (*Hist. Bur.*, pp. 83, 290).

<sup>3</sup> MENG-NÂN-SI (1426 A.D.), a Shân, who claimed descent from PAŊCA-SETIBHINDA (*Hist. Bur.*, p. 82).

<sup>4</sup> MENG-KYI-SWÂ-SOA-KAI, elected successor to THADOMINBYA in 1368. He left so great a reputation as a warrior that he is counted among the five kings of Burma whose conquests brought the most glory and territory to his country (Yule, *Mission to the Court of*

cara, whom he made head of the Order, the royal dignity of the white umbrella.

It is at this period—in the time of ADHIKARĀJĀ<sup>1</sup> (1400 A.D.)—that a *Samgharājā* is first mentioned in this chapter. Adhikarājā's tutor, on whom he bestowed the title, is expressly excluded by our author from the succession of theras; but the same king was fortunate in calling bhikkhus to his aid in temporal affairs. When RĀJĀDHIRĀJĀ,<sup>2</sup> King of Rāmañña, invaded his country and threatened his capital with a siege, it was a bhikkhu of his council who confidently undertook to parley with the foe, and exhorted Rājādhirājā to such purpose that he returned peaceably to his own country.

B. E. 766.

B. E. 788.

In the following reign (that of MRIH-ŌA-NĀH, 1426 A.D.),<sup>3</sup> the era was changed and a new reckoning established (according to the old Burmese custom) to avert an evil omen. In the Sāsanavaṃsa the king is said to have been counselled by two learned theras to make the change; it is an interesting and (in our text) an unusual mention of theras acting as astrologers (their advice to the king is given on the strength of the *Vedasattha*). There is no hint that these two were wanting in sacred knowledge, though, in another passage, a distinction is severely made between the higher learning and secular science.

Among the theras who lived and wrote at Ratanapura in the fifteenth century, the most celebrated was Ariyavaṃsa (author of *Maṇisāramañjusā*, *Maṇidīpa*, *Gandhābharāṇa* and *Jātakavisodhana*). He is another example of a

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*Ava*, p. 269; Bastian, *Gesch. Ind. Chin.*, p. 55; Phayre, *Hist. Bur.*, pp. 64, 284).

<sup>1</sup> MENG-KHAUNG, son of Meng-Kyi-swa-soa-kai (*Hist. Bur.*, pp. 70, 284).

<sup>2</sup> RĀJĀDIRIT came to the throne of Pegu 1385 (*Hist. Bur.*, pp. 68, 290). The Rājavaṃsa tells the same story.

<sup>3</sup> In Father San Germano's abridgement of the Rājavaṃsa (*Burmese Empire*, chapter viii.), SADDAMMARĀJĀ (1426 A.D.) changed the era because of an evil omen.



bhikkhu with that strong influence over the king, that the monks have known so well how to exercise and their chroniclers to describe. Ariyavamsa, the scholarly and magnanimous teacher, stands out, a dignified figure, in some anecdotes, that occur here, together with an interesting list of the works produced by different writers in this fruitful period. Among the literary theras two poets are mentioned, who are not counted by the authors of the *porāṇapotthakā* in the Succession of theras.<sup>1</sup>

A celebrated teacher in the reign of SIRITRIBHAVAN-  
ĀDITYANARAPATIVARE<sup>2</sup> (1501 A.D.) was the Saddham- B. E. 863.  
makitti, of whom we have already heard. His name is bound up with memories of the bitter persecution of the monks that followed the invasion of Burma by the Shāns early in the sixteenth century.

Saddhammakitti withdrew for safety to Ketumatī with B. E. 912.  
his pupils, one of whom, Tisāsanadhaja, was afterwards brought to Hamsāvati<sup>3</sup> by King ANEKASETIBHINDA,<sup>4</sup> who was reigning over Pegu and Burma in 1551 A.D. Aneka-  
setibhinda's predecessor, TA-BENG-SHWÈ-HTĪ<sup>5</sup> (1540 A.D.),

<sup>1</sup> For further remarks on the writing and reciting of poetry by Samanas, Paññasāmi refers to his own book, *Upasathavinicchaya*, where he treats of the *sikkhāpada* relating to singing and dancing.

<sup>2</sup> SHWE-NAN-SHENG NARAPATI (1501 A.D.) [an error in my transcript, observed too late, places this king three years earlier]. In his reign Salun, the Shān chief of Monyin, "after years of desultory warfare," took Ava by storm, and the king was killed escaping from the city (*Hist. Bur.*, pp. 89, 285).

<sup>3</sup> Pegu city.

<sup>4</sup> BURENG NAUNG (called "Branginoco" by the Portuguese), 1551, King of United Pegu and Burma (*Hist. Bur.*, pp. 161, 290).

<sup>5</sup> Prince of Taungu, at the time of the Shān rule in Burma. He is reckoned as a descendant of the ancient royal race. He reigned ten years as "emperor" at Pegu (*Hist. Bur.*, pp. 93, 291).

is not mentioned, although he appears in the histories as a patriot and even "the recognised champion of the Burmese people." The Shân rule in Burma was broken in his successful campaigns, but his religious foundations were in Pegu, and would therefore be no concern of the Burmese sangha.

Very little is said of ANEKASETIBHINDA. It was in Rāmañña that he built cetiyas and vihāras, and the Europeans of his time who wrote of the dazzling splendour of his capital and court and the width of his dominion, speak of him as the "King of Pegu." From the faint trace left by this imposing personality in the Sāsanavamsa, we may suppose that religion did not suffer by the disturbed state of the country. Bureng Naung's activity was felt throughout the whole of Burma in his conquests and administration, and it is recorded of him that he even forced Buddhism on the Shâns and Muslim in the north of his kingdom.

B. E. 961.

Of Bureng Naung's son, ÑO-NA-RA-MAḤ, or SĪHASŪRADHAMMARĀJĀ<sup>1</sup> (1599 A.D.), we only hear that he restored Ava and was building cetiyas and vihāras when he met his death on his return from a victorious expedition to Theinni (or Simni).<sup>2</sup>

Under his eldest son<sup>3</sup> the Order seems to have flourished

<sup>1</sup> NYAUNG-RĀM-MENG (1599 A.D.). *Hist. Bur.*, p. 286. He was a younger son of Anekasetibhinda, and tributary king of Ava.

<sup>2</sup> In the North Shân States, a little to the west of the Upper Salwen river (see *Hist. Bur.*, pp. 127, 128).

<sup>3</sup> MAHĀDHAMMARĀJĀ (1605 A.D.). *Hist. Bur.*, pp. 128, 129, 286. A notable feat of the king is passed over by our history. He successfully attacked Philip de Brito, the Portuguese Governor in Pegu, and avenged the wrongs done to the Order by "the sacrilegious wretch who destroyed Pagodas." This event, however, would touch the Sangha of Burma only indirectly, if at all, and its

both materially and intellectually, for a great number of works were written in the vihāras built by the king's bounty.

A few titles of poems and commentaries are given, and mention is made of two bhikkhus from Rāmañña, who were favoured by the king for their ability in temporal affairs (*lokadhammachekatāya*). As their science lay chiefly in the *Vedasatthas*, the ancient chroniclers do not reckon them in the Succession of theras; but the reputation they left, notwithstanding, is one of the signs of an undoubted revival of scholarship at this time, which showed itself, during the following reign, in a keen rivalry between the monks of Pegu and those of Burma.

King UKKAṂSIKA,<sup>1</sup> a famous patron of religion, had established his capital at Hamsāvati,<sup>2</sup> but had a jealous regard for the reputation of the Mraṃma scholars. Hearing that they were underrated in Rāmañña, he sent for learned theras from his own country, and caused a disputation to be held, in which, according to our author, the theras of Burma shone by such profound knowledge that even those of Rāmañña were forced to testify to the scholarship of the new-comers.

Ukkamsika returned to his Burmese subjects in Ratana-pura in 1634.<sup>3</sup> In 1647 occurred an attempt upon his life and throne, the story of which, as told in the Sāsana-vaṃsa, is different from the Rājavaṃsa version of the same event, and shows the bhikkhus in a rather unusual character; in fact, as good fighters in case of need.

B. E. 1009

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affairs are throughout kept rigidly apart from those of the Saṃgha of Pegu.

<sup>1</sup> THADODHAMMARĀJĀ (1629 A.D.), brother of Mahā-dhammarājā. The date given in the Sāsana-vaṃsa is 1634, in which year Ukkamsika left Hamsāvati and established his capital at Ratanapura. (*Hist. Bur.*, pp. 134, 286.)

<sup>2</sup> *Hist., Bur.*, p. 134.

<sup>3</sup> *Ibid.*, p. 135.

Paññasāmi's account of the affair is, briefly, as follows. In the year 1647, the king's younger brother<sup>1</sup> died. Then the king's son, the Prince of Uccanagara placed himself at the head of a conspiracy to dethrone his father, and forced his way into the palace. The king fled from the city, in disguise, bearing away some of the royal jewels, and accompanied by two of his ministers. They reached the river,<sup>2</sup> revealed the king's identity to a sāmaṇera, who was about to cross over, and induced him to give them a place in his boat. The sāmaṇera took them to his vihāra, where the royal fugitive threw himself on the protection of the superior. He was not only loyally received, and kept in hiding, but all the bhikkhus of the neighbourhood were called together and organised for a stout defence by one of the theras, who seems to have had some military experience when a layman. The vihāra was guarded by outposts of bhikkhus armed with staves; and the king's pursuers at last withdrew baffled and overawed. The attempted revolution failed, and the king, when restored to power, showed his gratitude to his defenders by gifts of vihāras (p. 109).

It is interesting to set against this story the summary of the Rājavaṃsa account given in Phayre's *History of Burma*.<sup>3</sup> "The conduct of Thadodhammarājā seems to have been irreproachable. Nevertheless, his life was endangered from a conspiracy, the leading features of which have been repeated in recent times. The Heir-Apparent having died, his son was discontented that he was not appointed to succeed to that office. He suddenly assembled a band of armed desperate men and forced his way into the palace. The king fled by the west gate, and

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<sup>1</sup> The Heir-Apparent (according to Burmese custom) Mengre-Kyoaswā.

<sup>2</sup> In this passage the Irawaddy is called the *Rajata-vāluka* (river of silver sand) instead of Erāvati, as elsewhere in the text.

<sup>3</sup> Pp. 135, 136.

took refuge in a monastery. *He then crossed the river and entered a stockade near Sagaing, which was guarded by soldiers.* The rebel prince having no influence in the country, a large body of men rallied round their sovereign. The prince came out of the city and was killed fighting. The king then returned to his palace, and all the men of rank who had been forced to join the rebels were, with their wives and children, burnt as traitors."

Among Ukkamsika's religious foundations are mentioned the Rājamaṇicūla Cetiya<sup>1</sup> and three vihāras, in one of which a certain learned therā wrote two grammatical works. The tutor to Ukkamsika's son and successor, SIRINANDADHAMMARĀJĀPAVARĀDHIPATI<sup>2</sup> (1648), at about this time, wrote a commentary on the celebrated grammatical treatise *Nyāsa*. B. E. 1010.

In the Sāsanavaṃsa we so rarely hear of popular movements and feelings that it is interesting to find a mention of evil omens occurring in 1650, and causing widespread anxiety and terror lest the guardian gods should be leaving the capital.<sup>3</sup> Though we have here a clear glimpse of Nāt-worship, the omens had their bearing on the history of the Faith. It was at this time, says the historian, that the armies of the Emperor of China devastated Mramma,<sup>4</sup> and religion was dimmed as the moon by clouds. B. E. 1012.

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<sup>1</sup> The "stupendous temple" known as the Kaung-mhudoa, on the right bank of the river, five miles from Sagaing (Crawford's *Journal*, vol. i. p. 346; Phayre, *Hist. Bur.*, p. 135.)

<sup>2</sup> Bengtalè (1648 A.D.) *Hist. Bur.*, p. 136.

<sup>3</sup> *Devatā* in text—the Pali equivalent for the Burmese *Nāt*. Bishop Bigandet observes of the Nāt-worship of Burma, that it is observed privately or publicly by all, from the king downwards, and, further, that it is formally inculcated by the monks. (*Life or Legend of Gaudama*, French edition, pp. 24, 77); see also Taw Sein Ko, *The Spiritual World of the Burmese*.)

<sup>4</sup> Burma was troubled from 1651 to 1661 by rumours of

B. E. 1013.

B. E. 1034-5.

Nevertheless in the reigns of MAHĀPAVARADHAMMARĀ-JĀLOKĀDHIPATI<sup>1</sup> (1651) and his successor NARAVARA (1672)<sup>2</sup> we hear of the building of vihāras and the writing of books, and King SIRIPAVARAMAHĀDHAMMARĀJĀ<sup>3</sup> (1673) evidently took a real interest in religion for he commanded that the *Paṭṭhānapakaraṇa*<sup>4</sup> should be preached (for the first time) in Mramma and also in Rāmañña. It was in his reign, we are told, that the custom was first introduced, in Mramma, of decorating the outside boards of MSS. with lacquer and gold in the fashion that obtains to-day. There is a note of bitterness in a general comment of the author here on the last five kings of the ÑO-ÑRA-MĀH dynasty reigning in Ava.<sup>5</sup> In their indifference to religion they showed equal favour to worthy and unworthy bhikkhus, so that religion languished. Yet, he adds, the succession of theras continued unbroken—as indeed did the succession of heterodox teachers—the

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wars with China and later raids of Chinese marauders, who even threatened Ava. (*Hist. Bur.*, pp. 136, 137; Bastian, *Gesch. Ind. Chin.*, p. 62.)

<sup>1</sup> An insurrection had followed on the king's supposed indifference to the sufferings of the people. It was headed by the Prince of Prome, who caused his brother to be drowned and was consecrated as Mahā Pawra Dhamma Rājā (1661). (*Hist. Bur.*, pp. 138, 286.)

<sup>2</sup> Son of Mahāpavaradhammarājā. He died within a year of his accession. (*Hist. Bur.*, p. 140.)

<sup>3</sup> Brother of Naravara. He was not a capable ruler and his reign was marked by a gradual decline of the monarchy in Burma. (*Hist. Bur.*, p. 140.)

<sup>4</sup> The seventh book of the Abhidhamma.

<sup>5</sup> That is, from NARAVARA (1672) to MAHĀDHAMMARĀ-JĀDHIPATI (1733). (*Hist. Bur.*, p. 286.) It was a disastrous period for Burma, with raids from the North, rebellion from the South, and a breaking-up of the state itself, till Ava was at last burnt to the ground by the Talaings in 1752.

handing down of the so-called *ācariyapaveṇi*. The two opposing elements in the Order were soon to be matched in a long and noteworthy struggle.

With the reign of SIRIMAHĀSĪHASŪRASUDHAMMARĀJĀ<sup>1</sup> (1698 A.D.) begins a new chapter in the history of Burmese Buddhism—the PĀRUPANA-EKAMSIKA controversy. B. E. 1060.

The rise and many phases of the dispute are set forth at length by the author of the *Sāsanavaṃsa*. His account must be followed here, without such omissions as would give a false idea of the proportion this characteristic part bears to the whole, though the story is as tedious as those of all such contentions, where the importance of the issues is comprehensible only to the parties in the dispute. Yet here and there a convincing touch shows us that certain principles were fought for as well as mere matters of monastic propriety, and the *Sāsanavaṃsa* account (by an ardent *Pārupana*), gives us, if in a strong party spirit, an instructive view of a question that kept the Saṃgha in a state of ever-renewed strife for more than a century.

A thera named Guṇābhilaṃkāra had gathered round him a following, who were distinguished by going about in the village with one shoulder uncovered by the upper garment (p. 118). From their distinguishing mark, the one bared shoulder, this party came to be called the *Ekamsika* sect. Meanwhile the followers of four other teachers—Buddhaṅkura, Citta, Suṇanta, and Kalyāṇa—strictly observed the wearing of the upper garment on both shoulders, during the village rounds. These latter, from their habit of going clothed, were called the *Pārupana* sect.<sup>2</sup>

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<sup>1</sup> Son of Siripavaramahādhammarājā. (*Hist. Bur.*, p. 286.)

<sup>2</sup> Prof. Rh. Davids has been kind enough to give me some interesting details of two sects in Ceylon at the present day (the *Buramāgama* and *Siyamāgama*) which correspond to the *Pārupana* and *Ekamsika* sects. The

On this difference in daily practice the whole controversy turns.

The Ekamsikas asserted that their custom had been taught by the thera Saddhammacārī, who had visited Ceylon (a warrant of orthodoxy). Moreover they bribed a layman of loose morals, who had quitted the Order, to write a book supporting their views. At the same time a further irreligious tendency showed itself in the Saṃgha: a bhikkhu at the head of another group busied himself in drawing away the forest-dwelling monks from their retired life and attracting them to his own vihāra.

B. E. 1074.

The king now intervened, for the first time, and issued a decree, commanding the two sects to keep to their own precincts, observing their own respective customs, and leaving each other in peace. But in the reign of his successor, SETIBHINDA<sup>1</sup> (1712 A.D.), the quarrel revived. Ukkamsamāla, the leader of the Pārupanas, was able to prove that the Pārupana practice was supported by the ancient writers, while the Ekamsikas rejected it on the strength of their own party traditions (*ācariyapaveṇi*). (p. 120.)

The king appointed a tribunal of four theras, before whom the two sects were to set forth their arguments. But the arbiters were monks without learning in the Sacred Texts and Commentaries, merely courtiers aiming to please the king. The question thus remained unsettled. The Ekamsikas could not conquer, by reason of the real weakness of their cause, and the Pārupanas wisely lay low, since the enemy was strong for the time being.

Buramāgama, or Burma sect, wear the upper garment habitually over both shoulders and only bare the left shoulder as a mark of courtesy, in intercourse with others. The Siyamāgama (Siam sect) adopt the slightly more ostentatious fashion of having one shoulder always uncovered.

<sup>1</sup> HSENG-PHYN-SHENG (in *Rājavamsa* list, 1714 A.D. *Hist. Bur.*, p. 286), another of the insignificant kings of the declining dynasty. (*Hist. Bur.*, p. 140.)



Now was indeed hardly the time for the king to occupy himself with ecclesiastical questions. From a few abrupt words of the historian we learn that we have arrived at the moment of disaster for the long declining power of Burma. In the year 1751 A.D. the King of Rāmañña<sup>1</sup> gained a victory over Mramma, Ratanapura was sacked, and the king carried away captive to Hamsāvati.<sup>2</sup> But it does not appear that the political changes made any great difference to the religious world. The rule of one Buddhist king instead of another could by no means be fraught with the same dangers and terrors to the Order as a Shân raid or a Chinese invasion. So, in these troublous times, the head of the Pārupanas (the King's tutor, Ñāṇavara) wrote several books. The strife of the sects was meanwhile kept up by the attacks of Pāsamsa, the head of the Ekamsikas (p. 122). The superior of one of the great royal vihāras had been appointed *Vinaya-dhara*. But the king's weakness for a favourite had blinded him to the monk's unfitness for the responsibility, and as the king himself was only equal to issuing a decree that every bhikkhu in his kingdom should observe what rules of life he pleased, the religious difficulty remained as far from a solution as ever.

B. E. 1113.

Of all that passed in the eventful two years following the sack of Ava we have the merest glimpse. It is in connection with a revival of religion rather than of a people's freedom that we hear how "the king who founded Ratanasikha"<sup>3</sup> swept the Talaing armies out of the land, and conquered Rāmañña and ruled over it. The work of ALOṂPRĀ<sup>4</sup> the patriot, who, obscure and almost

<sup>1</sup> BINYA DALA (1746 A.D.). *Hist. Bur.*, p. 145; Bastian, *Gesch. Ind. Chin.*, p. 64.

<sup>2</sup> *Hist. Bur.*, p. 147.

<sup>3</sup> Or Ratanasingha (Shwê bô, or Montshobo) about 60 miles to the north of Ava (*Ind. Ant.*, vol. xxii. p. 28; *Hist. Bur.*, p. 150).

<sup>4</sup> ALAUNG-PRĀ (vernacular rendering of the Pali *Bodhisatta*. See *Hist. Bur.*, p. 149, *et seq.*; Yule, *Mission*

single-handed, drew together the fragments of the broken state, and in two years raised Burma to a united nation, is recorded as a religious work—"Religion revived, so that the people of Mramma said, 'Our king is a bodhisat.'"

The king insisted on the observance of Uposatha by all his court, furthered the study of the Sacred Texts and supported the Saṃgha, and now the Pārūpana-Ekaṃsika controversy entered on a new stage. The principal members of the Pārūpana sect set forth their views in a

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*to the Court of Ava*, p. 184). An incident in Alaungh-prā's conquest of Pegu is thus related by Sir A. Phayre: "By the end of October (1756) the whole of Alaungh-prā's army . . . had closed round the devoted city (Pegu). The King of Pegu had no resource left but to appeal to the mercy and the religious sentiment of his enemy—an expedient of which several instances are mentioned in the histories of the wars of Burma. The deeply revered Rahāns, headed by their venerable superior, appeared in the camp of the invader, and in the name of religion besought him to put an end to the war, and to live as elder and younger brother with the King of Pegu. In other words the kingdom was to be held as tributary to the King of Burma. The chief Rahān, in his address, with sincere or artful allusion to the conqueror as a destined Buddha, referred to the satisfaction he would feel in after ages when that high and holy state had been attained in his last birth, and when he could look back with pure delight on a noble act of generosity and mercy which would give relief to millions of human beings" (*Hist. Bur.*, p. 163). The venerable envoy was received with the respect that the kings seem always to have shown to the Order; but a further defence brought down on the Talaings the sack of the city and a slaughter, in which, according to the chronicles of Pegu, even the monks were not spared.

letter to the king. Thereupon the Ekamsikas (of whom Atula,<sup>1</sup> the king's tutor, was the leader), wrote to the king, asserting that the whole question had been settled in the time of his predecessors, and could not be raised again.

The king in reply declared that he was, just then, too much busied with state affairs to attend to religious matters, and shortly afterwards issued a decree that all bhikkhus were to conform to the practice of the royal *ācariya*. The order was generally obeyed, but two Pārupana theras of Sahassorodhagāma held staunchly to their principles, and continued to teach their following as before. Atula sent for these two to come to the capital, and tried to destroy their credit with the people, but his unjust dealing brought down on him a supernatural warning—a storm, in which thunderbolts fell on his own vihāra and the king's palace (p. 125).

A touch of vivid interest brightens here the monotonous story of the long, futile dispute. The thera Muninda-ghosa observed and taught the Pārupana practice with unswerving steadfastness, in defiance of the royal prohibition and in despite of banishment. At last, with his life in his hand, he came to the capital and faced the formidable Alomprā. Neither begging the latter's mercy nor fearing his wrath he simply laid aside the monastic robe, and came as a layman, lest the grievous guilt of slaying a monk should be upon the king. "I have come hither, laying aside my vows, that this heavy sin might not be

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<sup>1</sup> The "royal preceptor" (Atula Sayādō) is mentioned in the Po° U° Daung Inscription of 1774. "He was the Thathanabaing or Buddhist Archbishop appointed by Alaungp'ayā when the latter became king. Atula Sayādō retained his office throughout the reign of five kings, and was removed by Bō-do-p'ayā for his schismatic doctrines" (Taw Sein Ko, *Po° U° Daung Inscription of S'in-byu-yin. Ind. Ant.*, vol. xxii. p. 8).

thine. Now, if thou wilt slay me, slay!" he said. And Alomprā dared not.

B. E. 1122.

Alomprā's last expedition to Siam<sup>1</sup> is mentioned. He died upon the homeward march (or rather the retreat), and was succeeded in 1760 A.D. by his eldest son SIRIPAARAMAHĀDHAMMARĀJĀ<sup>2</sup> (p. 127).

B. E. 1125.

As the royal tutor (the learned grammarian and philosopher Ñāṇa) held the Pārupana views, the orthodox party now hoped to gain recognition. They laid a written memorial before the king, but their chief opponent, Atula, interposed as before, and prevented a fair hearing by a counter-declaration that the question had been already settled. Nothing noteworthy, it would seem, happened during the short reign of Siripavaramahā-dhammarājā. Under his successor, SIRIPAVARASUDHAMMA-MAHĀRĀJĀDHIPATI<sup>3</sup> (1763 A.D.) a certain heresy arose and spread widely. What the heresy was we are not told, but only that the king forced the heretics to embrace the true religion.<sup>4</sup>

Of HSEN-BYN-SHENG we hear very little, though he was "an enlightened monarch," and "a staunch

<sup>1</sup> 1760 A.D. Phayre, *Hist. Bur.*, p. 168.

<sup>2</sup> NAUNG-DOA-GYI, *Hist. Bur.*, pp. 184, 287.

<sup>3</sup> HSENG-BYN-SHENG, the second son of Alaungh-prā. (*Hist. Bur.*, pp. 186, 287.) [Erroneously dated at B.E. 1205 (1843 A.D.) in the Text.]

<sup>4</sup> A certain movement in the Burmese community is noticed by Spence Hardy in *Eastern Monachism* (1850) which may perhaps have been a revival of the "heresy" suppressed by HSENG-BYN-SHENG in the middle of the eighteenth century. "About fifty years ago a class of metaphysicians arose in Ava called Paramats, who respect only the Abhidhamma and reject the other books that the Buddhists consider as sacred, saying that they are only a compilation of fables. The founder of the sect, Kosan, with about fifty of his followers, was put to death by order of the king" (*op. cit.*, p. 331).

Buddhist.”<sup>1</sup> The religious act commemorated in the Inscription at Prome,<sup>2</sup> namely, the crowning of the great pagoda at Rangoon—is not mentioned in the Sāsana-vam̐sa. It is said of this king, however, that the Ekam̐sika heresy had no success under his rule.

When his son MAHĀDHAMMARĀJĀDHIRĀJĀ<sup>3</sup> (1776) B. E. 1138. mounted the throne, the Ekam̐sikas again approached the new king. SING-GU-SĀ, who was under the influence of the orthodox therā Nandamāla, summoned both parties to hold an open disputation before him. The result was a crushing defeat for the Ekam̐sikas; whereupon the king commanded that all bhikkhus should instruct their sāmaṇeras in the orthodox practice. How far this decree succeeded we are not told; but the next king BODOAH PRĀ + (1781) was by no means content to let the religious B. E. 1143. question rest. He held that, as the disputation had been held in the palace, the one party had been intimidated or

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At least one connecting link may be pointed out here between this later school and the sect denounced by Paññasāmi—the Sāsana-vam̐sa mentions that Guṇābhi-lam̐kāra, the first leader of the Ekam̐sikas, “taught his pupils the *Abhidhamma*.” Heresies of doctrine and practice were no doubt intermingled, all along, though we hear little of the former in our history. It is possible that Christianity, first introduced into Upper Burma in the 18th century, may be meant (see Bird’s *Wanderings in Burma*, p. 88).

<sup>1</sup> Jas. Gray, *Dynasty of Alaung-Prā*, p. 24. This author mentions that Hsen-byn-Sheng warmly encouraged the study of Sanskrit literature, and sent to Benares for Brahman scholars to come and live at his capital.

<sup>2</sup> The Poꝰ Uꝰ Daung Inscription, *Ind. Ant.*, vol. xxii. p. 1.

<sup>3</sup> Sing-gu-sā, who succeeded at the age of nineteen. For his short and futile reign and miserable death, see *Hist. Bur.*, pp. 207, 208, 209.

<sup>4</sup> Fifth son of Alomprā. *Hist. Bur.*, pp. 208, 209, 287.

overawed, and had therefore suffered defeat. His plan was to send commissioners to the different monasteries that the theas might set forth their views to these latter, unhampered by any fears. The Captain of the Bodyguard was made head of the Commission of Inquiry. The Ekamsikas (perhaps upon a royal hint) <sup>1</sup> acknowledged to the king's commissioners that their practice was not supported by the scriptures, but only by tradition. The king, judging the question to be closed by this avowal, issued a decree commanding the observance of the rules laid down for sāmāneras by orthodox teachers.<sup>2</sup>

The founding of the new capital Amarapura in 1782<sup>3</sup> is mentioned with the conventional prophecy supposed to have been uttered by the Buddha upon the site, in his lifetime. While Bodoah Prā went about to expiate the bloodshed of the opening of his reign, and to build the "Immortal City" by the unpaid and unwilling labour of his subjects,<sup>4</sup> he was careful to assure himself a religious reputation in other ways. A list of vihāras (which, the author assures us, does not contain all, lest his book should be inordinately long) shows the splendid bounty of the king, the royal family, and the nobility of this time.<sup>5</sup>

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<sup>1</sup> The king's own tutor was of the orthodox school; and from our knowledge of Bodoah Prā's usual methods, we can hardly suppose that there was less intimidation in the "Inquiry" than in the open debate.

<sup>2</sup> *Parimaṇḍalasuppaticchanasikkhāpadāni* enjoin the entire covering of the person while walking abroad.

<sup>3</sup> *Hist. Bur.*, p. 211. Yule's *Mission*, p. 130 *et seq.*

<sup>4</sup> *Hist. Bur.*, pp. 210, 211. Father San Germano, *Burmese Empire* (ed. Jardine), p. 68.

<sup>5</sup> The light thrown on Bodoah Prā's personality and acts by less partial writers, brings out a curious contrast between his religious zeal and his atrocious inhumanity and cruelty as a ruler. Father San Germano speaks with detestation of this king as a monster of wickedness, but notes that, in his time, it was a capital offence to drink

A step was made during this reign in the further organisation of the Saṃgha, at the head of which were four Saṃgharājās, under the Supreme Head of the Order. Four more were now added to the number. The king's Guru, Nānābhisāsanadhaja, was made Supreme Head. He is said to have been very active in religious reforms, moving from vihāra to vihāra, teaching, practising ascetism, and writing books.

Two years after the founding of Amarapura, the Pārupana-Ekaṃsika dispute had been revived by the restless Atula, who sent a letter to the king maintaining that he had scriptural authority, in a text called *Cūlaganṭhipada*, for the practice of baring one shoulder and wearing a girdle round the body (p. 136). The king thereupon called together an assembly of Māhatheras to meet the champion of the Ekaṃsikas, and come finally at the truth.

This debate, in which Atula was put to utter shame and met with "threefold defeat," is described with great zest. The historian illustrates each "defeat" with a picturesque tale, to bring home to the reader the miserable confusion of the heretic and the triumph of his opponents. The triumph, this time, was final and complete for the orthodox party.

With the dramatic scene in the Council Hall ends the long-drawn-out story of the controversy. A royal command established the Pārupana practices for the whole of the kingdom, and, according to the author, they obtain everywhere to the present day (p. 142).<sup>1</sup>

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wine, smoke opium, or kill any large animal. (*Burmese Empire*, ed. Jardine, p. 85.) Father San Germano's description is borne out by the royal history itself. (Phayre, *Hist. Bur.*, p. 230.)

<sup>1</sup> He adds that his account is only a summary, for if the whole controversy were related, with all the disputes and arguments on both sides, the Sāsanavaṃsa would be too tedious.

B. E. 1162.

An important religious event at the opening of the present century was the rise of the so-called "AMARAPURA" school of Ceylon,<sup>1</sup> which, as Paññasāmi is careful to point out, owed its origin to the Burmese Saṅgharājā Nānābhivamsa. He had bestowed ordination in the year 1800 to a Siñhalese deputation, headed by the thera Ambagahapati,<sup>2</sup> whose visit to Amarapura proved a strong feeling, existing in a part of the Ceylon community, that the unbroken succession of theras could only be secured by consecration in Mramma (p. 142).

Bodoah Prā's later years are passed over in silence.<sup>3</sup> In

<sup>1</sup> Spence Hardy gives the chief tenets of the Amarapura School, whose aim was to restore the ancient purity of Buddhism. Among the principal points are, that this sect (1) allows ordination to all castes; (2) the members go about with both shoulders covered and eyebrows unshorn. (*Eastern Monachism*, pp. 328, 329.)

<sup>2</sup> The following account of this incident is given by Yule: "In the teeth of fundamental principles the privilege of admission to the Order was, in Ceylon, long confined to the highest caste. . . . In the end of the last century a bold candidate of low caste, with several like-minded companions, visited Amarapura in search of ordination. They were well received by the king and priests, were admitted to the Order, and, on their return to Ceylon in 1802, accompanied by several Burman priests, brought a missive from the Thathana Bain or Patriarch at Amarapura, to the corresponding dignitary at Kandy. Their community is known in Ceylon as the Amarapura Society, and they denounce the heterodox practices of the established body there." (*Mission to the Court of Ava*, p. 241.)

<sup>3</sup> It would be difficult for our historian to speak either of the king's pretensions to Buddhahood, which the Order refused to recognise, or the gigantic pagoda, begun by his command, which his deeply discontented subjects would



1819 his grandson SIRITRIBHAVANĀDITYAPAVARAMAṆḌITA<sup>1</sup> B. E. 1181. succeeded him. Three of this ruler's religious discussions with his ministers are recorded, two of which were of very practical interest, dealing with the ancient grants of land, &c.,<sup>2</sup> to the Saṃgha. The Ministers laid down the principle (based on the Vinaya and Aṭṭhakathā) that the Order could continue to claim all rights bestowed by donors in time past (such as a share of produce of the land granted, provision for the repairing of cetiyas, &c.) (p. 145.)

On another occasion Hpagyidōa asked in whose reign gifts of land, with cetiyas and vihāras, had first been bestowed on the Order. In this case, too, the minister consulted (who went back as far as the time of the Bhagavat Sujāta for a precedent) was able to answer to the king's satisfaction.

Hpagyidōa's later years, darkened by listless brooding over defeat<sup>3</sup> and narrowed territory, were not marked

not finish (see Father San Germano's account in *Burmese Empire*; Yule, *Mission to the Court of Ava*, p. 169; Phayre, *Hist. Bur.*, p. 219).

<sup>1</sup> Hpagyidōa (1819). *Hist. Bur.*, p. 287. "He commenced his reign well. He remitted some taxes for three years, and in a speech to his courtiers promised to rule justly and to follow the precepts of religion" (*Hist. Bur.*, p. 252).

<sup>2</sup> Bp. Bigandet says that according to inscriptions found at Pugān it is evident the monasteries and temples were endowed, in the palmy days of that city, with rice-fields, fruit-trees, cattle, &c.; but that no vestige of such acts of bestowal, dating within the last three or four centuries, has been found (see *Life or Legend of Gaudama*, p. 169).

<sup>3</sup> In the first Anglo-Burmese War (1824) he sank into inactivity and melancholy, and was at length dethroned by his brother, the Prince of Tharāwadi (*Hist. Bur.*, p. 260), who, himself, afterwards went mad.

B. E. 1199.

by any special benefits to the Saṃgha. In 1837 the reign of his younger brother SIRIPAVARĀDITYALOKĀDHIPATI began:<sup>1</sup> the only events recorded are the appointment, death, and funeral of the Saṃgharājā, the appointment of his successor (who wrote a commentary on the *Saddhammapajotikā*), and the arrival of another deputy from Ceylon (p. 147).

B. E. 1208.

The accession of SIRIPAVARĀDITYAVIJAYĀNANTA<sup>2</sup> (1846 A.D.) seems to have fallen at the beginning of a period fruitful in religious literature. A great number of books were written; those mentioned by Paññasāmi are chiefly *Atthayojanas* in Burmese, on the Suttapiṭaka and commentaries. It is certain that the scholars of the Burmese community were deeply in earnest in their endeavour to make the ancient scriptures, the treasury of the purer, earlier Buddhism, accessible to the lesser learned, to whom *ṭikās* written in Pali would have taught nothing. The author of the *Sāsanavaṃsa* (whose name now appears, for the first time, as a pupil of the Saṃgharājā) praises with exaggerated, enthusiastic loyalty the king who next ascended the throne (p. 148), MENG-DUN-MENG<sup>3</sup> (1852), as the source of the religious revival of those days; but it is clear that the monks had already done their part of the work in writing and teaching before the righteous king was at the head of affairs. An immediate consequence, however, of the king's earnestness was that religion was zealously practised, in appearance at least, by the royal family, the court, and the people as a whole.

B. E. 1214.

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<sup>1</sup> Tharāwadi Meng (1837 A.D.), *Hist. Bur.*, p. 287; Yule's *Mission*, pp. 131, 226.

<sup>2</sup> PUGĀN-MENG (son of Tharāwadi) (1846 A.D.), of whom Sir Henry Yule says: "He had all the worst parts of his father's character without the plea of insanity in excuse."

<sup>3</sup> Brother of PUGĀN-MENG, whom he deposed (*Hist. Bur.*, p. 287).

The historian rises literally into a song of praise <sup>1</sup> as he dwells on the virtues of the *dharmarājā* and the new enthusiasm for religion, in monks and laity alike. But already, a year after the festival of the founding of Ratana-puṇṇa <sup>2</sup>—Meng-dun-Meng's new capital—the general fervour seems to have cooled. Meng-dun-Meng learned with grief that signs of growing laxity were appearing in the Order. It was the old story—a departure from the primitive strictness of the precepts that the Master had laid down, to rule the bhikkhu's life. Some used gold and silver, others chewed betel-nut at unseasonable hours, drank forbidden beverages, and went into the villages, wearing shoes and carrying umbrellas. The king was anxious to impose a vow (*pativāṇā*) of abstinence from these indulgences, but, doubting if such a measure would be lawful, he consulted the Saṃgharājā. The Primate summoned a council of Mahātheras, and charged the king's minister to question them on their views (p. 155). Opinion was divided. The Saṃgharājā and some others held that the king would be justified (by his earnest desire for reform) in imposing the vow; but others were against it. Finally the Saṃgharājā called on his pupil Paññasāmi to set forth the views of the Head of the Order. The younger therā then delivered a discourse; taking as his

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<sup>1</sup> He quotes here several verses from a poem of his own composition, the *Nagarājuppatti*. The poem shows that its author understands the courtly art of praising kings. It must be said that MENG-DUN-MENG won a tribute of high practice from many European writers, who judged him from a severer standpoint than his *ācariya*. It is generally agreed that he was an enlightened, just ruler, earnestly striving after the good of his people, and perhaps more true to the noble ideals of the religion he "supported" than any of his predecessors.

<sup>2</sup> Mandalay, founded 1857.

text passages of the *Vinaya*, *Pātimokkha*, *Parivāra*, and *Suttavibhaṅga*, and referring to Buddhaghosa's commentary, he argued that imposing a vow, in all sincerity, to restrain the monks from sin, would be a blameless act. He pointed out in how many religious acts the *patinñā* enters. Newly ordained bhikkhus, at the time of the *Upasampada* ordination, pronounce a solemn vow, on the exhortation of the upajjhāyas. In the same way novices (*sāmaṇerā*) at the moment of renouncing the world (*pabbajjā*) take a vow to observe the Precepts; bhikkhus, when acknowledging a fault committed, continually take a vow of amendment; novices, when entering upon their training under an upajjhāya, take a vow; and the vow the king wished to impose did not differ from these, solemnly sanctioned by scripture and by precedent.

The assembly was convinced, the king acted on its judgment, and the laxer members of the Order returned, under compulsion, to a stricter way of life (p. 158).

We now come to the last controversy, perhaps recorded because it points to the influence of the Burmese Saṅgha in Ceylon (p. 159). An ancient *Sīmā* in the island was the subject of dispute. One party in the Siṅhalese Saṅgha maintained that consecration performed within this boundary was not valid, as the *Sīmā* was no longer fit in every respect for the ceremony.<sup>1</sup> Another party

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<sup>1</sup> The fault of the *Sīmā* in question was *Samkāradosa*, i.e., confusion (of boundaries), because a causeway had been built connecting it with others (cf. the discussion on the validity of *Sīmās* for ordination in the Kalyāṇi Inscriptions where the phrase occurs: "Apare tu therā : dvinnam baddhasīmānaṃ yeva rukkkhasākhādisambandhen' aññamaññasamkāro hoti . . . ." [Text of Kal. Ins. by Taw Sein Ko, *Ind. Ant.*, vol. xxii. p. 155; *Translation*, vol. xxii. pp. 15, 29, et seq.] The complete purification of the space for ceremonies is a vital point, hence the importance of well-defined boundaries.

held that the *Sīmā* fulfilled all requirements, and the matter was brought for judgment to the Saṃgharājā at Mandalay, by deputations (with a short interval of time) from both sides.

They were hospitably received, vihāras were built for them, and the Saṃgharājā gave judgment, after consulting various books. The members of both deputations received presents from the king, and those who had been proved in the wrong were safeguarded (against a break in the succession of theras) by reordination.

A few ecclesiastical details of slight interest, that need not be brought into this review, bring the record up to the year 1860, when the History of Religion in Aparanta closes.

## CONCLUSION.

THE History of Religion in Mramma is, as we have seen, nothing more than the history of the Buddhist Order in SUNĀPARANTA and TAMBADĪPA. The record takes us beyond these limits in two periods only, that is when Taungu, under a king of Burmese descent, represented the older state (Aparanta being at that time under Shân rule), and later, when the kings of Burma, as "Emperors of Pegu," held their Court at Hamsāvati. But the record of the two Irawaddy provinces cannot be called a "local" chronicle, for the history of the Burmese as a nation centres in a group of cities on the upper river—PUGĀN, SAGAIN, AVA, PANYĀ, AMARAPURA, MANDALAY—each, in its turn, the seat of kings. In the monasteries and cetiyas of the capital has been reflected, more or less faithfully, the welfare of the country. Of necessity they prospered or suffered, in some degree, according as Burma triumphed over neighbouring states or suffered invasion, raid, and plunder from China, the Shân tribes, and Pegu.

Such glimpses of the times as occur in the Sāsana-vamśa, and the dates, which serve as a guide through a crowd of anecdotes and digressions, agree, on the whole, with the secular history of Burma; but there are some significant omissions. The invasion of the Mongol armies of KUBLAI KHAN and the taking of the capital in 1284 A.D. are passed over in absolute silence; and this is only one example among many that might be brought forward. Some kings are altogether ignored, and those whose "merit" assures them a place in the religious chronicle are often shadowy figures, or are painted in

colours that give the lie to history. In the Sāsanavaṃsa we hear of the pious zeal of KYOCVĀ and the bounty of BODOAH PRĀ. Yet we cannot do more than guess at the real greatness of ALOṃPRĀ, and we hear nothing of the tyranny and crimes of his successors—the hideous cruelty of one, the downright insanity of another. Nowhere does a single hint occur of the appearance of the Portuguese in Burma, or the later advance of the English into the heart of the old kingdom. Yet we know, from passages in the Sāsanavaṃsa itself—not to speak of European testimony—that monks have been, for centuries, advisers of the sovereign, peacemakers and negotiators in affairs of state. Mere ignorance and pious seclusion from the world are no explanation of the omissions in the Sāsanavaṃsa. The historian knows the relations—often shameful and grim enough—of the kings to their kinsfolk, subjects, and neighbours, but it does not come within his plan to set them down.

It is in this very one-sidedness of the record that lies no small part of its interest. While isolating the religion of the rulers from their political and private lives, it brings before us a picture of the relations of State and Saṃgha in Burma for eight centuries, from the time of ANURUDDHA, with his constant adviser, *Arahanta*, to the time of MENG-DUN-MENG, with his council of Mahātheras.

Those relations may be briefly summed up as a mutual dependence. The Order, though enriched by the gifts of pious laymen, yet depends, in the last resort, upon the king. Under such despotic rule no man's property or labour is his own; the means of supporting the Saṃgha may be withdrawn from any subject who is under the royal displeasure. The peaceful, easy life dear to the Burmese bhikkhu, the necessary calm for study or the writing of books, the land or water to be set apart for ecclesiastical ceremonies (a fitting place for which is of the highest importance), all these are only secured by the king's favour and protection. If this be borne in mind,

the general loyalty of the Saṃgha to the head of the State is easy to understand. On the other side, the king's despotism is held in check and his religious feelings (if they exist at all) sharpened by expediency, or their place (if they are non-existent) supplied by the strongest motives of self-interest. At the lowest, the royal gifts of vihāras and the building of cetiyas are either the price paid down for desired prosperity and victory, or the atonement for bloodshed and plunder; and the despot dares not risk the terrors, the degradation, that later births, in coming time, may hold in store for him, if he injures or neglects the Saṃgha.

It would be a totally false view, however, to see in this mutual dependence only mutual bargaining. It cannot be doubted that many of the kings have been swayed by a real reverence for the sublime ideal of the Religion, and a real awe before the silent, impalpable power facing their own. And—for the monks—the Sāsanaṃsa bears witness again and again to the noble indifference of members of the Order to kingly favour or disfavour. More than one strong protest is recorded, even against the building of a cetiya, by forced labour, and gifts to the Order, wrung from the misery of the people, have been steadfastly refused.

As a general rule, the king seems to have had a great and recognised authority in ecclesiastical affairs. The record (within historical times) begins with ANURUDDHA's vigorous reforms. In later centuries we find the sovereign commanding teachers hither and thither, at his pleasure, and even enforcing the study of this or that branch of sacred learning. Though the development of the hierarchy in Burma to its modern form<sup>1</sup> is not distinctly traced in the Sāsanaṃsa the nature of the Saṃgharājā's office is very clear. He is no elected Head of the Order, but appointed by the king, whose favourite, and tutor he usually is, and on whose death or deposition

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<sup>1</sup> Bishop Bigandet, *Life or Legend* (French edition), pp. 477-480.



he will, most often, be replaced by the *ācariya* of the successor. Finally, it appears, from the accounts of controversies such as the great PĀRUPANA-EKAMSIKA dispute, that the sovereign's power to settle a religious question by royal decree is fully recognised by the Saṃgha; while, to keep the balance of mutual dependence, we see the king himself usually under his *ācariya*'s influence, so far as to ensure his favouring the orthodox or unorthodox school, according to the views of the Saṃgharājā.

The controversies of which we read in the Sāsanaṃsa have their interest from another point of view. They illustrate not only the influence of the king in the affairs of the Order, but the whole character of the Buddhism of Burma.

It was said by Bishop Bigandet, many years ago (and by many writers since his day), that the Buddhism of Burma has kept the primitive character lost in other countries (as Nepāl); and this is well borne out by the religious annals of Mramma. Here we find, at least, a consistent striving carried on, century after century, to uphold the precepts and to keep before the bhikkhus of later times the earliest ideal.

That controversies have raged only too often over the veriest trifles, is the first and irresistible impression that the reading of these records brings with it. But strictness in details is, in itself, no departure from the spirit of the ancient and pure Buddhism. The "Discipline" of the Order embodies countless rules on the smaller decencies of life, which are ascribed to the watchful wisdom of the Master himself. Here, of course, the individual point of view of the author has to be taken into account, besides his monastic standing. Heresy, for Paññāsāmi, means, before all, a falling away from the ancient Discipline; the controversies *he* records as noteworthy turn, for the most part, not on philosophical subtleties but on daily life,—on the precepts of the VINAYA rather than on the questionings of the KATHĀVATTHU.

The individual bias is clear, too, in the interesting, if short, notices of the literary history of Burma, contained in the *Sāsanavaṃsa*. The author's great delight, as a scholar, is in grammar. His anecdotes of theras celebrated in this branch of learning, or of keen-witted women disputing with monks on Pali accidence, sound a note of real enthusiasm. It is a pious enthusiasm too; according to the orthodox, scriptural warrant is everything, in the settlement of religious difficulties. From the word of the ancient texts, expanded in the *ATTHAKATHĀ* and further explained by *ṭīkas* and *atthayojanas* there is no appeal. So the actual "word" becomes the rock on which right-believing and right-living rest, and generation after generation of teachers devotes itself passionately to the study of the Pali grammar. The "science of words" is held to be vital to the cause of Truth, and the writing of grammatical treatises rises to the height of a religious duty.

The *Sāsanavaṃsa* can be fairly judged only by bearing in mind the express and declared purpose with which the book was written. The author's first aim is to trace the *Theraparamparā*,—the spiritual pedigree of orthodox Buddhist teachers from the Master's own disciples downwards. Like the tie of blood between father and son is the relationship between each teacher and the pupil who is his direct successor. The succession depends on (1) Personal relation with the teacher as his pupil (*sissa*) and companion (*saddhivihārika*); (2) valid ordination; (3) strict orthodoxy—another name for the doctrine professed by the Vibhajyavādins, who already claimed, in Aśoka's day, to uphold the true teaching of the Master against encroaching heresies; (4) holiness of life, or "modesty" (to translate literally the characteristic phrase of the Buddhists). The *alajjibhikkhu* is no more to be reckoned in the *Theraparamparā* than is the *adhammavādī*.

Already, in the opening chapter of the *Sāsanavaṃsa*, the first two centuries of Buddhism are no sooner passed

in review than the author turns back to follow the succession of theras from Upāli, the Master's own *saddhivihārika* to Mahā-Moggaliputtatissa, from whom down to the present time the line of orthodox teachers, each inheriting his master's authority, is held to have been uninterrupted. And throughout the book we see an underlying purpose, even in the anecdotes, haphazard and irrelevant as some of them at first appear to be. That purpose is to separate the orthodox from the unorthodox (or even doubtful) theras, and to prove their claim to descent, in unbroken line, from the great teachers of the past. But, in fulfilling this purpose for Buddhist readers, the History of Religion brings the Saṃgha before us as no priestly caste nor even a community bound by necessarily life-long vows, but a brotherhood in touch with every class in the nation, sharing its activities, its feelings, many of its weaknesses.

It is not too much to say that the highest interest of the Sāsanavaṃsa lies rather in its reflection of the spirit than its history of the career of Buddhism in Burma. We value what the writer unconsciously reveals, rather than his dates, which are sometimes doubtful, or events, which are often fantastically wide of the truth. Even the orthodox prejudices woven into the work, and certainly the national traditions and local details with which it is coloured lend it a worth of its own. Its very narrowness brings us, by a direct way, the closer to this strange and great religion, so typical in itself of the Indian genius, yet planted in the midst of non-Indian races and secure—with roots deep in a past of many centuries; secure, in spite of ineradicable folk-superstitions and even reconciled with them.

We see in the religious History of Mramma a striking departure from the Master's conception of the true *Samana*, the monk-philosopher, with his intense spirituality, his rapt calm, his abandonment of joy and sorrow, his love for all beings, and his detachment from all. Yet

we find, too, a certain abiding fidelity to the Discipline and an earnest teaching of the Law of Gotama. We see the Order growing and changing to a hierarchy, relaxing its strictness of renunciation, so that its higher members become councillors of State or dignitaries of a Church supported and enriched by royal bounty; but we must recognise, besides, in all its ranks, a social force, an upholder of humanity and justice against barbaric tyranny, a grave, strenuous influence in the midst of a careless people, teaching the love of learning and compelling the obeisance of kings. We see the land loyal to the Conqueror it has never wholly understood, and none the less loyal, though the old gods still people every tree and stream and watch over every village. The chronicler's intimate knowledge, with all its limitations, comes to the aid of the more critical historian; the Burmese monk, busied in his quiet *kyaung*, lends help that cannot be foregone, if the history written from the outside point of view is to be no less just in its judgments than true as a record of facts.

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# SĀSANA-VAMSA.

Namo tassa bhagavato arahato sammāsambuddhassa.

Buddhamsumāli dipaduttamo tamo  
Hantvāna bodhesi 'dha paṃkajam pajam  
Maggaggaselamhi suvutṭhito tṭhito  
So maṃ ciram pātu sukham sadā sadā.

Sihāladīpato yeva āgatehi disantaram  
Bhikkhūhi yācito kassam Sāsanavamsappadīpikam

Kāmañ ca porāṇehi yā Sāsanavamsappadīpikā  
Vitthāravācanā maggā viracitā<sup>1</sup> vinicchayā

Sā pana Mramma-bhāsāya katattā yeva etesaṃ  
Dīpantarānivāsīnaṃ va hāti sutṭhunāttam<sup>2</sup> (?)

Tasmā hi mūlabhāsāya karissāmi ahaṃ have.  
Saṃsanditvāna<sup>3</sup> gandhehi tam sallakkhentu sādhave ti.

Tatrāyam mātikā.

Navatṭhānāgatasāsanavamsakathāmaggo.  
Sihāladīpikavāsāsanavamsakathāmaggo.  
Suvannabhūmisāsanavamsakathāmaggo.  
Yonakarattṭhasāsanavamsakathāmaggo.

<sup>1</sup> A. ciracitā.  
sutṭhunāttam.

<sup>2</sup> so all MSS. except B. which has hoti  
<sup>3</sup> Sd. saṃsandhi°.

Vanavāsīratthasāsanaṇaṇasakathāmaḡḡo.  
Aparantaratthasāsanaṇaṇasakathāmaḡḡo.  
Kasmīragandhāraratthasāsanaṇaṇasakathāmaḡḡo.  
Mahīṇsakarattthasāsanaṇaṇasakathāmaḡḡo.  
Mahāratthasāsanaṇaṇasakathāmaḡḡo.  
Cīnarattthasāsanaṇaṇasakathāmaḡḡo cā ti.

Tattha ca navatṭhānāgatasāsanavaṃsakathāmaggo evaṃ  
veditabbo. Kathaṃ?

Amhakaṃ hi bhagavā sammāsambuddho veneyyānaṃ  
hitatthāya attano hatthagataṃ sukhaṃ anādiyitvā Dīpaṃ-  
karassa bhagavato pādamūle vyākaraṇaṃ<sup>1</sup> nāma mañjū-  
sakapupphaṃ pilandhitvā kappasatasahassādhikāni cattāri  
asaṅkheyyāni anekaṣu jātisu attano khedaṃ anapekkhitvā  
samatimsapāramiyo pūretvā Vessantarattabhāvato cavitvā  
Tusitapure devasukhaṃ anubhavi.

Tadā devehi uyyojiyamāno hutvā Kapilavattlūmhi Mahāsammatarāṇṇo pabhuṭi<sup>2</sup> asambhinnakhattiyavamsikassa Suddhodanassa nāma mahārāṇṇo aggamahesiyā asambhinna-khattiyavamsikāya Māyāya kucchismiṃ Āsālhimāsassa puṇṇamiyaṃ guruvāre<sup>3</sup> paṭisandhiṃ gahetvā dasamāsaccayena vesākhamāsassa puṇṇamiyaṃ sukkavāre vijāyitvā solasavassikakāle rajjasampattiṃ patvā ekūnatimsa<sup>4</sup> vassāni atikkamitvā maṅgala-uyyānaṃ nikkhamanakāle devehi dassitāni cattāri nimittāni passitvā samvegāṃ āpajjitvā mahābhiniikkhamanaṃ nikkhamitvā Anomāya nāma nadiyā tīre bhamaravaṇṇasannibhāni kesāni chinditvā devadattiyakāsavaṃ paṭicchadetvā Nerañjarāya nāma nadiyā tīre vesākhamāsassa puṇṇamiyaṃ paccūsakāle Sujātāya nāma setṭhiddhitāya dinnāṃ pāyāsaṃ ekūnapaṇṇāsavārena paribhuñjitvā purimikānaṃ<sup>5</sup> sambuddhaṇaṃ dhammatāya<sup>6</sup> suvaṇṇapātiṃ nadiyaṃ otāretvā mahābodhimaṇḍaṃ upasamkamitvā aparājitaṃ pallāṅke nisiditvā anamatagga-saṃsārato paṭṭhāya attānaṃ chāyā viya anuyantānaṃ aneka-satakilesaveriṇaṃ sīsaṃ catūhi<sup>7</sup> maggasatthehi chinditvā

<sup>1</sup> B. veyyākaraṇam.

<sup>2</sup> B. °ppabhūti.

3 B. garu<sup>o</sup>

4 Min: ekūnavīsa.

5 B. pūri<sup>o</sup>

<sup>6</sup> B. dhammakāya.



tilokaggamahādhammarājattam patvā pañcacattālisavassā-  
ni tesu tesu thānesu tesam tesam sattānam mahākaruṇā-  
samāpattijālam patthāretvā desanāñānam vijambhetvā  
dhammam desetvā sāsanaṃ patitthāpesi. Patitthāpetvā ca  
pana asitīvassāyukakāle vijjotayitvā nibbāyanapadipajālam  
viya anupādisesanibbānadhātuyā parinibbāyi. Maccu-  
dhammassa ca nāma tīsu lokesu atimamāyitabbo esa ati-  
garukātabbo esa atibhāyitabbo eso ti vijānanasabhāvo  
natthi. Bhagavantam yeva tāva tilokaggapuggalam ādāya  
gacchati. Kimaṅgam<sup>1</sup> pana amhe ye vā te vā. Aho  
vata acchariyo saṅkhāradhammo<sup>2</sup> ti.

Honti c'ettha:

Maccudhammo ca nām 'esa nillajjo ca anottappi  
Tilokaggam va ādāya gacchi<sup>3</sup> pag eva aññesu<sup>4</sup>.  
Yathā goghātako coro māretum yeva ārabhi  
Gonaṃ laddhāna lokamhi payojanam va etthakam  
Tath 'eva maccurājā ca nindāgunam<sup>5</sup> guṇam idha  
Na vijānāti eso hi māretum yeva ārabhi ti.

Sattāhaparinibbute ca bhagavati āyasmā Mahākassapo  
tiyaḍḍhasatādhikehi saḥassamattehi bhikkhūhi saddhim  
Pāvato Kusinārāyam āgacchanto antarāmagge bhagavā  
sammāsambuddho parinibbuto ti sutvā avitasoke bhikkhū  
rodante disvā vuḍḍhapabbajito Subhaddo nāma bhikkhu  
evam vadati: Mā āvuso paridevittha, natth' ettha soci-  
tabbo nāma koci, pubbe mayam bhavāma samaṇena Go-  
tamaṇa upaddutā, idaṃ karotha idaṃ tumhākaṃ kappati  
mā idaṃ karittha na idaṃ tumhākaṃ kappati ti seyyathā  
pi ipasāmikena dāso ti, idāni pana mayam yaṃ yaṃ  
icchāma taṃ taṃ sakkā kātum yaṃ yaṃ pana na icchāma  
taṃ taṃ sakkā akātum ti. Taṃ sutvā: idisaṃ pana verī-  
puggalam<sup>6</sup> paṭicca sammāsambuddhassa bhagavato sāsa-  
nam khippam antaradhāyeyya<sup>7</sup>, idāni suvaṇṇakkhandha-

<sup>1</sup> Min: kimaṅga.

<sup>2</sup> B. saṃsāra°

<sup>3</sup> B. gaccham.

<sup>4</sup> D. aññesu. <sup>5</sup> A. tindaṅgam or ninda°. B. has bhinda°  
corrected to hinda°

<sup>6</sup> B. verī°

<sup>7</sup> B. antaradhāreyyam.

sadiso sarīro samvijjamāno<sup>1</sup> yeva dukkhena nipphādite sā-  
sane mahābhayaṃ uppajji, idiso puggalo aññaṃ idisaṃ  
puggalaṃ sahāyaṃ labhivā vuddhim āpajjanto sāsanam  
hāpetum sakkuṇeyya maññe ti cittakhedam<sup>2</sup> patvā  
dhammasamvegaṃ labhivā imaṃ bhikkhum idh' eva seta-  
vatthaṃ nivāsāpetvā sarīre bhasmena<sup>3</sup> vikiritvā bahiddhā  
karissāmi ti cintesi.

Tadā āyasmato Mahākassapatherassa etad ahoṣi: Idāni  
samaṇassa Gotamassa sarīraṃ samvijjamānaṃ yeva parisā<sup>4</sup>  
vivādaṃ karonti ti manussā upavadissanti ti<sup>5</sup>. Tato pacchā  
imaṃ vitakkaṃ vūpasamētvā khamitvā: sammāsambuddho  
bhagavā parinibbāyamāno pi, tena pana desito dhammo  
samvijjati, tena desitassa dhammassa thiraṃ<sup>6</sup> patiṭṭhāpa-  
natthāya saṃgāyiyamānaṃ idisehi puggalehi sāsanam na  
antaradhāyissati, ciraṃ ṭhassati yevā ti manasikarivā bha-  
gavato dinnapamsukūlacīvarādivasena dhammānuggahaṃ  
anussarivā bhagavato parinibbānato tatiye māse āsāhi-  
māsassa punṇamito pañcame divase Rājagahe Sattapaṇṇi-  
guhāyaṃ Ajātasattun nāma rājānaṃ nissāya pañcahi ara-  
hantasatehi saddhim sattamāsehi paṭhamam saṃgāyanaṃ  
akāsi.

Tadā aṭṭhacattālisādhikasatakaliyugam anavasesato  
apanētvā kaliyugena sāsanam samaṃ katvā ṭhapesi. Yadā  
pana Ajātasatturañño rajjaṃ patvā aṭṭha vassāni honti  
tadā Marammaratṭhe Takom-sante<sup>7</sup> pure Jambudī-  
padhajaṣṣa nāma rañño rajjaṃ patvā atirekapañcavassāni  
ahesun ti.

Imissaṃ ca paṭhamasaṅgītiyaṃ āyasmā Mahākassapo  
āyasmā Upālī āyasmā Ānando āyasmā Anuruddho cā ti  
evamādayo pañcasatapaṃānā mahātherā paṭhamam saṃ-  
gāyivā sāsanam anuggaheṣum.

Evam Subhaddassa vuddhapabbajitassa dutṭhavacanaṃ  
sāsanassa anuggahe<sup>8</sup> kāraṇam nāma ahoṣi. Subhaddo ca

<sup>1</sup> B. savijjamāno. <sup>2</sup> S. D. cittukkhedham.

<sup>3</sup> B. bhasnena. <sup>4</sup> B. purisā. <sup>5</sup> Sg. upavadissanti.

<sup>6</sup> B. tiram. <sup>7</sup> Min: Ta-ko-ṇaḥ-satve. D. Ta ko ṇaḥ  
saṇaḥ satve. Sg. Takōṇaḥsantaṭ.

<sup>8</sup> B. and Min. sāsane anuggahassa.

nāma budḍhapabbajito Ātumanagaravāsi hoti kappakakuliko. So yadā bhagavā Ātumaṃ nagaraṃ gacchati tadā attano putte dve sāmānere kappakakammaṃ kārāpetvā laddhehi taṇḍulatelādīhi vatthūhi yāgum pacitvā sasamghassa budhassa adāsi. Bhagavā pana tāni apaṭiggahetvā kāraṇaṃ pucchitvā vīgarahitvā akappiyasmā dānadukkaṭāpattim kappakapubbassa bhikkhussa khuradhāraṇadukkaṭāpattin ca paññāpesi. Taṃ kāraṇaṃ paṭicca veraṃ bandhitvā sāsanaṃ viddhamsitukāmatāya tattaka-ayogulaṃ gilitvā uggiranto viya īdisaṃ duṭṭhavacanam vadi ti.

Ajātasatturājā ca: tumhākaṃ bhante dhammacakkaṃ hotu, mama ānācakkam pavattissāmi, vissatṭhā hutvā saṃgāyantū ti anuggahesi. Ten' esa paṭhamam sāsana-nuggaho rājā ti veditabbo. Mahākassapādinaṃ ca arahantaṇaṃ pañcasatānaṃ sissaparamparā anekā honti gaṇanapathaṃ vitivattā. Yaṃ ettha ito paraṃ vattabbaṃ taṃ Aṭṭhakathāyaṃ vuttanayena veditabbaṃ.

Te pana mahātherā saṃgāyitvā parinibbāyimsū ti.

Honti c'ettha:

Iddhimanto ca ye therā paṭhamasaṃgitiṃ katvā

Maccuvasaṃ vasampattā

Kiñcāpi iddhiyo santi tathā pi tā jahitvā

Nibbāyimsu vasaṃ maccum<sup>1</sup> patvā te chinnapakkhā va

Kā kathā<sup>2</sup> va ca amhākaṃ amhākaṃ gahane pana

Maccuno natthi bhāro ca evaṃ dhāreyya<sup>2</sup> paṇḍito ti.

Ayaṃ paṭhamasaṃgitikathāsāṅkhepo.

Tato paraṃ vassasataṃ tesam sissaparamparāsāsanaṃ dhāretvā āgamaṃsu. Ath' ānukkamena gacchantesu ratti-divasesu vassasataparinibbute bhagavati Vesālīkā Vajji-puttakā bhikkhū Vesāliyaṃ: kappati siṅgilonakappo, kappati dvaṅgulakappo, kappati gāmantarakappo, kappati āvāsakappo, kappati anumatikappo, kappati ācinnakappo, kappati

<sup>1</sup> A. maccu (vasaṃ omitted).

<sup>2</sup> Min: dhareyya.

amathitakappo<sup>1</sup>, kappati jalogi pātum<sup>2</sup>, kappati adasakam nisidanam, kappati jātārūparajatan ti imāni dasa vatthūni dipesum.

Tesam Susunāgaputto Kālāsoko nāma rājā pakkho ahosi. Tena kho pana samayena āyasmā Yaso Kākaṇḍaputto<sup>3</sup> Vajjisu cārikam caramāno Vesālikā kira Vajjiputtakā bhikkhū Vesāliyam dasa vatthūni dīpenti ti sutvā na kho pan' etam patirūpam yvāham<sup>4</sup> dasabalassa sāsanaṇipattim sutvā appossukko bhaveyyam handāham adhammavādino niggahetvā dhammam dīpessāmī ti cintayanto yena Vesālī tad avasari. Tadā āyasmā Mahāyaso Revata-Sabbakāmī-ādīhi sattasatehi arahantehi saddhim saṅgāyissāmī ti Vesāliyam Vālukārāmaṇ ṅacchi. Vajjiputtakā ca bhikkhū upārambhacittā<sup>5</sup> Kālāsokam nāma rājānaṇ upasaṇkamitvā: mayam kho mahārāja imasmiṇ mahāvaṇārāme gandhakuṭim rakkhitvā vasāma. Idāni mahārāja adhammavādino aññe bhikkhū vilumpitukāmā viddhamsitukāmā āgatā ti ārocesum Kālāsoko ca mahārāja āgantukānaṇ bhikkhūnaṇ appavisaṇatthāya nivārethā ti amacce pesesi. Amaccā ca nivāretum gacchantā devatānaṇ ānubhāvena bhikkhū na passanti. Tadahe ca rattibhāge Kālāsokamahārāja lohakumbhīniraye paccanākārena<sup>6</sup> supinaṇ passi. Tassar añño bhaginī Nandā nāma therī ākāseṇa ṅacchantī dhammavādino mahāthere niggāṇhitvā adhammavādīnaṇ bhikkhūnaṇ paggaḥaṇe dosabahalattam<sup>7</sup> pakāsetvā sāsanaṇa paggaḥaṇatthāya ovādaṇ akāsi.

Kālāsokarājā ca saṇvegapatto hutvā āyasmantānaṇ Mahāyasatherādīnaṇ ca khamāpetvā<sup>8</sup> Ajātasatturājā viya saṇgāyane paggaḥaṇ akāsi.

Āyasmā Mahāyasatherādayo ca Kālāsokam rājānaṇ nissāya Vālukārāme Vajjiputtakānaṇ bhikkhūnaṇ pakāsitāni adhammavattthūni bhinditvā atthahi māsehi dutiya-saṇgāyaṇam akāmsu.

<sup>1</sup> A. amadhita. B. *corrects to* amathikata°

<sup>2</sup> B. *corrects to* jalobhī° Min: jalogim pātum.

<sup>3</sup> B. Min: Kākaṇḍaka° <sup>4</sup> Min: yo°

<sup>5</sup> S. upārambhakā. <sup>6</sup> MSS. pakana° <sup>7</sup> A. °bahalatam.

<sup>8</sup> S. canāpetvā.

Tadā ca Majjhimadese Pāṭaliputtanagare Susunāgarāṇño puttabhūtaṣṣa Kālāsokaraṇño abhisekaṃ patvā dasa vassāni ahesuṃ. Marammaratṭhe pana Sirikhattanagare Dvattaponkassa nāma raṇño abhisittakālato pure ekavassaṃ ahosi, jinasāsanam pana vassasatam ahosi.

Imissaṇ ca dutiyasamgītiyaṃ Mahāyasa-Revata-Sabbakāṃipamukhā sattasatapamāṇā mahātherā dutiyaṃ samgāyivā dutiyaṃ sāsanaṃ paggaheṣuṃ.

Āyasmā Mahāyasathero ca nāma pañcahi etadaggaṭṭhānehi bhagavatā<sup>1</sup> thomitassa Ānandatherassa saddhivihāriko ahosi. Vajjiputtakānaṃ bhikkhūnaṃ adhammavattudīpanaṃ<sup>2</sup> dutiyasamgītiyaṃ kāraṇam eva. Kālāsokarājā ca pag eva adhammavādībhikkhūnaṃ sahāyo pi samāno<sup>3</sup> puna dhammavādībhikkhūnaṃ sahāyo hutvā anuggahaṃ akāsi. Tasmā dutiyasāsanapaggaho<sup>4</sup> rājā ti veditabbo.

Dutiyasamgītiyaṃ pana Mahāyasathera-Revata-Sabbakāṃipamukhānaṃ sattasatānaṃ mahātherānaṃ sissaparāmaṇā anekā honti gaṇanapathaṃ vitivattā. Yam ettha ito paraṃ vattabbaṃ taṃ Aṭṭhakathāyaṃ vuttanayena veditabbaṃ. Te pana mahātherā dutiyaṃ samgāyivā<sup>5</sup> parinibbāyimsū ti.

Honti c'ettha:

Buddhimanto ca ye therā  
Dutiyasamgītiṃ katvā  
Sāsanaṃ paggaḥitvāna  
Maccuvasaṃ vasampattā<sup>6</sup>

Iddhimanto pi ye therā  
Maccuno tāva vasaṃ gamiṃ  
Kathaṃ yeva mayaṃ muttā  
Tato ārakā muccanā ti.

Ayaṃ dutiyasamgītikathāsaṅkhepo.

<sup>1</sup> D. 'to.      <sup>2</sup> B. *corrects to* dīpanadutiya<sup>o</sup>

<sup>3</sup> D. paya pi yamāno.      <sup>4</sup> A. and S. dutiyamsāsana<sup>o</sup>

<sup>5</sup> B. samgāyitā.      <sup>6</sup> Min: vasaṃ sampattā.

Tato param aṭṭhatimsādhikāni dhevassasatāni sammā-sambuddhassa bhagavato sāsanam nirākulam ahosi nirab-budam. Aṭṭhatimsādhike pana ddivassasate sampatte Pāṭaliputtanagare Siri-Dhammāsokassa rañño nāma kāle Nigrodhasāmaṇeram paṭicca buddhasāsane pasāditvā bhikkhusamghassa lābhasakkāram bāhullam ahosi.

Tadā saṭṭhisahassamattā<sup>1</sup> titthiyā lābhasakkāram apek-khitvā apabbajitāpi pabbajitā viya hutvā uposathapavā-  
raṇādikammesu pavisanti.

Seyyathā pi nāma hamsānam majjhe bakā  
yathā ca gunnam<sup>2</sup> majjhe gavajā  
yathā ca sindhavānam majjhe gadrabhā ti.

Tadā bhikkhusamgho idāni aparisuddhā<sup>3</sup> parisā ti manasikaritvā uposatham na akāsi. Sāsane abbudam hutvā satta vassāni uposathapavāraṇāni bhijjanti. Siri-Dhammāsoko ca rājā tam sutvā tam adhikaraṇam vūpa-samehi uposatham kāraṇehi ti ekam amaccam pesesi. Amacco ca bhikkhū uposatham akattukāme kiṃ karissā-mīti rājanam paṭipucchitum avisahatāya sayam mūlho hutvā aññena mūlhena mantetvā sace bhikkhusamgho uposatham na kareyya bhikkhusamgham ghātetukāmo mahārājā ti sayam mūlho hutvā mūlhassa santikā mūlha-vacanam sutvā vihāram gantvā uposatham akattukāman bhikkhusamgham ghātesi.

Rājā ca tam sutvā ayaṃ bālo mayā anāṇatto va hutvā idisaṃ luddakammam<sup>5</sup> akāsi. aham pāpakammato muñ-cissāmi vā mā vā ti dvelhakajāto hutvā Mahā-Moggaliputta-Tissatheram Gaṅgāya paṭisotato ānetvā tam kāraṇam theram pucchi. Thero ca dīpakatittirajātakena acetana-tāya pāpakammato mocessasi<sup>6</sup> ti vissajjesi. Sattāham pi titthiyanam vadam Siri-Dhammāsokarañño sikkhāpesi vādena vadam tulayitvā saṭṭhisahassamatte titthiye sāsanā

<sup>1</sup> B. °sahassā ca.      <sup>2</sup> B. gunnānam.      <sup>3</sup> D. omits.

<sup>4</sup> B. bhijjissanti D. sijjanti.      <sup>5</sup> D. laddha°

<sup>6</sup> D. mocessahi ti.

bāhiram akāsi. Tadā pana uposatham akāsi. Bhagavatā vuttaniyāmen' eva Kathāvatthuñ ca bhikkhusamghamajjhe vyākāsi. Asokārāme ca saḥassamattā mahātherā navahi māsehi saṃgāyimsu. Tadā Majjhimadesa Pāṭaliputtanagare Siri-Dhammāsokaraṇṇo rajjam patvā aṭṭhārasa vassāni ahesun ti.

Marammaratṭhe pana Sirikhettanagare Ram-pom-kassa nāma raṇṇo rajjam patvā dvādasa vassani<sup>1</sup> ahesun ti. Imissañ ca tatiyasamgitiyaṃ Mahā-Moggaliputta-Tissathero nāma duti yasamgāyakehi mahātherehi Brahmālokaṃ gantvā sāsanaṃ paggahaṇatthaṃ Tissaṃ nāma Mahābrahmānaṃ āyācitanīyāmena tato cavitvā idha Moggaliyā nāma brāhmaṇīyā kucchimhi nibbattasatto. Labhasakkāram apekkhitvā saṭṭhimattānaṃ tittiyānaṃ samaṇālayaṃ katvā uposathapavāraṇādīsu kammesu pavesanaṃ parisāya<sup>2</sup> asuddhattā satta vassāni uposathassa akāraṇaṃ ca sāsanaṃ paggahaṇe kāraṇaṃ eva Mahā-Moggaliputta-Tissa-Majjhantika-Mahādevapamukhā mahātherā tatiyaṃ saṃgāyitvā tatiyaṃ sāsanaṃ paggahesun.

Siri-Dhammāsokarājā ca tittiyānaṃ vādaṃ sallakkhetvā tittīye bahisāsanaṃ āyācītīhi sāsanaṃ paggaho rājā ti veditabbo. Mahā-Maggaliputta-Tissa-Majjhantika-Mahādevapamukhānaṃ saḥassamattānaṃ mahātherānaṃ sissa-paramparā anekā honti gāṇanāpathaṃ vītivattā.

Yam ettha ito paraṃ vattabbaṃ taṃ Aṭṭhakathāyaṃ vuttanāyena veditabbaṃ. Te pana mahātherā tatiyaṃ saṃgāyitvā parinibbāyimsu ti.

Honti c'ettha:

Mahiddhikā pi ye therā  
Saṃgāyitvāna sāsane  
Maccuvasaṃ va gacchimsu  
Abbhaḡabbhaṃ va bhākarō.

<sup>1</sup> D. °dvi.

<sup>2</sup> A. parihāya.

Yathā ete ca gacchanti  
Tathā mayam pi gacchāma.  
Ko nāma maccunā mucce  
Maccuparāyanā sattā.

Tasmā hi paṇḍito poso  
Nibbānaṃ pana accutaṃ.  
Tass' eva sacchikattāya<sup>1</sup>  
Puññaṃ kareyya sabbadā ti.

Ayaṃ tatiya-saṃgītikathā-saṅkhepo.

Tato paraṃ kattha<sup>2</sup> sammāsambuddhassa bhagavato  
sāsaṇaṃ suṭṭhu patitṭhahissati ti vīmamsitvā Mahā-Moggali-  
putta-Tissathero paccantadese jinasāsaṇassa supatitṭhi-  
yamānabbhāvaṃ passitvā nava ṭhānāni jinasāsaṇassa patitṭhā-  
panatṭhāya viṣuṃ viṣuṃ mahāthere pesesi seyyathidaṃ  
Mahā-Mahindatheraṃ Sihaḷadīpaṃ pesesi: Tvaṃ etaṃ  
dīpaṃ gantvā tattha sāsaṇaṃ patitṭhāpehi ti. Soṇatheraṃ  
Uttaratheraṇ ca Suvannaabhūmiṃ, Mahārakkhitatheraṃ  
Yonakalokaṃ, Yonakarakkhitatheraṃ Vanavāsiraṭṭhaṃ,  
Dhammarakkhitatheraṃ Aparantaṭṭhaṃ, Majjhantika-  
theraṃ Kasmīragandhāraṭṭhaṃ, Mahā-Revatatheraṃ Ma-  
hīpsakamaṇḍalaṃ, Mahā-Dhammarakkhitatheraṃ Mahā-  
raṭṭhaṃ, Majjhimatheraṃ Cīnaraṭṭhaṃ ti. Tattha ca upa-  
sampaḍapahonakena saṃghena saddhiṃ pesesi. Te ca  
mahātherā viṣuṃ viṣuṃ gantvā<sup>3</sup> sāsaṇaṃ tattha tattha  
patitṭhāpesuṃ. Patitṭhāpetvā c'eva tesu tesu ṭhānesu bhik-  
khūnaṃ kāsāvapajjotena vijjotamānā abbhāmi dhūmarajo<sup>4</sup>  
Rāhusaṅkhātehi vimutto viya nisānātho jinasāsaṇaṃ anan-  
tarāyaṃ hutvā patitṭhāsi.

Tesu pana navasu ṭhānesu<sup>5</sup> Suvannaabhūmi nāma adhunā  
Sudhammanagaram eva. Kasmā paṇ' etaṃ viññāyati ti ce<sup>6</sup>:

Maggānumānato ṭhānānumānato vā. Kathaṃ maggānu-  
mānato?

<sup>1</sup> A. and B. sacchikatthāya. <sup>2</sup> Min: kathaṃ S. kattha.

<sup>3</sup> S. omits. <sup>4</sup> A. and B. abbhahima° S. cadhūma rajo  
pesesi. <sup>5</sup> S. omits. <sup>6</sup> Min: ca.



Ito kira Suvannabhūmi<sup>1</sup> sattamattāni yojanasatāni honti. Ekena vātena gacchanti nāvā sattahi ahoratthehi gacchanti. Ath' ekasmim samaye evaṃ gacchanti nāvā sattāham pinadighāvaṭṭamacchapiṭṭhen'<sup>2</sup> eva gatā ti Atthakathāyaṃ vuttena Sihalaḍipato Suvannabhūmiṃ gatamaggapamāṇena Sudhammapurato Sihalaḍipam gata-maggapamāṇam sameti. Sudhammapurato kira hi Sihalaḍipam sattamattāni yojanasatāni honti. Ujūmvāyu-āga-manakāle gacchanti vāyunāvā sattahi ahoratthehi sampā-punāti. Evaṃ maggānumānato viññāyati.

Katham ṭhānānumānato. Suvannabhūmi kira mahāsa-muddasamipe tiṭṭhati. Nānāverajjakānam<sup>3</sup> pi vānījanam upasaṃkamanatṭhānabhūtam mahātittam hoti. Ten' eva mahājanakakumārādayo Campānagarādito<sup>4</sup> samvohāratthāya nāvāya Suvannabhūmiṃ āgacchanti<sup>5</sup>. Sudhammapuram pi adhunā mahāsamuddasamipe yeva tiṭṭhati. Evaṃ ṭhānā-numānato viññāyati ti.

Apare pana Suvannabhūmi nāma Haribhuṇjarattham<sup>6</sup> yevā ti vadanti, tattha suvaṇṇassa bāhullattā ti vadanti. Aññe pana<sup>7</sup> Siyāmarattham yevā ti vadanti. Tam sabbam vimaṃsitabbam.

Aparantam nāma viṣuṃ ekarattham evā ti apare vadanti. Aññe pana Aparantam nāma Sunāparantarattam evā ti vadanti. Tam yuttam eva. Kasmā? Aparantam nāma Sunāparantarattam evā ti viññāyati ti ce atthakathāsu. Dvīhi nāmehi vuttattā Uparipaṇṇāsattakathāyaṃ hi Saḷā-yatanasamyuttatthakathāyaṃ ca atthakathācariyehi Sunā-parantarattthe Koṇḍadhānatherena(?) salākāḍānādhikāre<sup>8</sup> laddhe tadaggaṭṭhānatam dassantehi<sup>9</sup> Aparantarattam sunasaddena yojetvā vuttam. Dhammapadatthakathāyaṃ pana Aṅguttaratthakathāyaṃ ca tam eva rattam vinā sunavaddena vuttam. Sunasaddo<sup>10</sup> c'ettha puttapariyāyo<sup>11</sup>.

<sup>1</sup> B. °bhūmi.

<sup>2</sup> B. sattāham pi nidiyā vaṭṭa° A. pi nadighāya vaṭṭa°

<sup>3</sup> B. Verajjakānam. <sup>4</sup> A. Cammā°

<sup>5</sup> Min: and B. agamaṃsūti ti. <sup>6</sup> D. °ratthe.

<sup>7</sup> A. aññena. <sup>8</sup> A. and B. silākā° D. salākādi nāmikā there.

<sup>9</sup> A., B. and D. dassantehi. <sup>10</sup> D. sadde. <sup>11</sup> D. vutta°

Mandhāturañño jetthaputto catudīpavāsino pakkosivā<sup>1</sup> tesam visum visum nivāsattāhanam niyyādesi<sup>2</sup>. Tattha uttaradīpavāsīnam tthānam<sup>3</sup> Kururatttham nāma, pubba-dīpavāsīnam<sup>4</sup> pana Vedeharatttham nāma pacchimadīpavāsīnam Aparantam nāma. Tattha pacchimadīpe jātattas te sunasaddena vuttā. Tatra jātā pi hi tesam puttā ti vā sunā ti vā vuttā yathā Vajjiputtakā bhikkhū ti. vatticchāvasena vā vācāsilitthavasena ca idam eva sunasaddena visesetvā voharanti ti datthabbam.

Yonakaratttham nāma Yavanamanussānam nivāsattāhanam eva. Jam-may<sup>5</sup> iti vuccati.

Vanavāsīratttham nāma Sirikhettanagarattthānam eva. Keci pana Vanavāsīratttham nāma ekam ratttham eva na Sirikhettanagarattthānam ti vadanti. Tam na sundaram. Sirikhettanagarattthānam eva hi Vanavāsīratttham nāma. Kasmā pan' etam viññāyati ti ce imassa amhākam rañño bhātikarañño kale Sirikhettanagare gumbhe<sup>7</sup> paticchādite ekasmiṃ paṭhavimañce<sup>8</sup> anto nimmujjitvā tthitam porāṇikam<sup>9</sup> ekam lohamayabuddhapaṭibimbam paṭilabhi. Tassa ca pallanke idam Vanavāsīrattthavāsīnam pūjanattthāyā ti ādinā porāṇakalekhanam<sup>10</sup> dissati. Tasmā yev' etam viññāyati ti.

Kasmīragandhāraratttham nāma Kasmīraratttham Gandhārarattthān ca. Tāni pana rattthāni ekābaddhāni hutvā tittthanti. Ten' eva Majjhantikattheram ekam dvīsu rattthesu pesesi. Janapadattā pana napumsakekattam bhavati. Tadā pana ekassa rañño āpāya patittthānavisayattā ekattthavacanena<sup>11</sup> Attthakathāyam vuttan ti pi vadanti.

Mahimsakamaṇḍalan nāma Andhakaratttham yaṃ Yakkhapuraratthān ti vuccati.

Mahārattham nāma Mahānagararattham. Adhunā hi

<sup>1</sup> A. pappositvā. <sup>2</sup> B. vāsattāhanam niyyādeti. C. na vāsa°

<sup>3</sup> A. and B. dhānam. <sup>4</sup> A. navātattthānam.

<sup>5</sup> B. pubbādaja pacchimadaja. C. jātattthā.

<sup>6</sup> B. Jañ—may. D. yaṃ yaññamaya. <sup>7</sup> B. rambhehi.

<sup>8</sup> B. puñce. Min: paṭhavi puñje. <sup>9</sup> B. porāṇitam.

<sup>10</sup> B. porāṇa° <sup>11</sup> A. ekattavacanena.

Mahāraṭṭham eva nagarasaddena yojetvā Mahānagararaṭṭhan ti voharanti ti. Siyāmaratṭhan ti pi vadanti ācariyā.

Cīnaraṭṭhan nāma Himavāntena ekābaddham hutvā tṭhitam Cīnaraṭṭham yevā ti.

Idam sāsanaṣṣa navasu tṭhānesu viṣuṃ viṣuṃ patitṭhānam.

Idāni ādito paṭṭhāya theraparamparākathā vattabbā. Sammāsambuddhassa hi bhagavato saddhivihāriko Upāli-thero, tassa sisso Dāsakathero, tassa sisso Soṇakathero, tassa sissā Siggavathero, Caṇḍavajjithero ca<sup>1</sup>, tesam sisso Moggaliputta-Tissathero ti ime pañca mahātherā sāsanaṣṣe ādibhūtā ācariyaparamparā nāma. Tesam hi sissaparamparabhūtā theraparamparā yāvajjatanā na upacchindanti<sup>2</sup>. Ācariyaparamparāya ca lajjibhikkhū yeva pavesetvā kathetabbā no alajjibhikkhū. Alajjibhikkhū nāma hi bahussutā pi samānā lābhagaru-lokagaru-ādihi dhammantim nāsetva sāsanaṣṣe mahābhayaṃ uppādentī ti. Sāsanaṣṣarakkhaṇakamman nāma hi lajjinaṃ yeva viṣayo no alajjinaṃ, ten' āhu porāṇā: Mahātherā anāgate sāsanaṃ ko nāma rakkhissati ti anupekkhitvā anāgate sāsanaṃ lajjino rakkhissanti lajjino rakkhissanti lajjino rakkhissanti ti tikkhattuṃ vācam nicchāresuṃ.

Evam Majjhimādese pi alajjipuggalā bahu santi ti veditabbā.

Parinibbānato hi bhagavato vassasatānaṃ upari pubbevuttanāyena' eva Vajjiputtakā bhikkhū adhammavattṭhūni dipetvā paṭṭhamasamgītikāle bahikātehi pāpabhikkhūhi saddhim mantetvā sahāyaṃ gavesetvā mahāsamgītivohārena mahātherā viya samgītiṃ akāṃsu.

Katvā ca viṣuṃ<sup>3</sup> gaṇā ahesuṃ. Aho vata idam<sup>4</sup> hasitabbam kammaṃ. Seyyathā pi nāma jarasiṅgālo catupadasāmaññena mānaṃ jappetvā attānaṃ sihaṃ viya maññitvā siho viya sihanādaṃ naḍi ti te pāvacaṇaṃ yathābhūtaṃ ajānitvā saddachāyāmatteṇa yathābhūtaṃ atthaṃ nāsiṃsu<sup>5</sup>: Kiñci kiñci<sup>6</sup> pāvacaṇaṃ pi apanesuṃ taṇ ca sakagaṇe

<sup>1</sup> B. *corrects to* caṇḍavajji° A., S. and D. canda°

<sup>2</sup> D. *omits.* <sup>3</sup> B. *omits* viṣuṃ. <sup>4</sup> B. iti.

<sup>5</sup> B. nāmasiṃsu. <sup>6</sup> B. kañci. D. kiñci pi.

yeva hoti na dhammavādigane. Dhammavinayaṃ vikopetvā yath'icchitavaseṇ' eva carimsu. Ayaṃ pana Mahāsaṃgīti nāma. Eko adhammavādi gaṇo tato pacchā kālaṃ atikkante tato yeva aññamaññaṃ vādato bhijjitvā Gokuliko nāma eko gaṇo Ekavyokāro<sup>1</sup> nāma eko ti dve gaṇā bhijjanti<sup>2</sup>.

Tato pacchā Gokulikagaṇato yeva aññamaññaṃ bhijjitvā Bahussutiko nāma eko gaṇo Paññattivādo nāma eko ti dve gaṇā bhijjimsu. Puna pi tehi yeva gaṇehi Cetiyavādo nāma eko gaṇo bhijji. Tato pacchā cirakālaṃ atikkante dhammavādigane hi visabhāgagaṇaṃ pavisitvā Mahimsāsako nāma eko gaṇo Vajjiputtako nāma eko ti dve gaṇā bhijjimsu. Tato pacchā pi Vajjiputtakagaṇato yeva aññamaññaṃ bhijjitvā<sup>3</sup> Dhammuttariko nāma eko gaṇo Bhaddayāniko nāma eko gaṇo Channāgāriko<sup>4</sup> nāma eko Sammiti<sup>5</sup> nāma eko ti cattāro gaṇā bhijjimsu. Puna pi Mahimsāsakagaṇato aññamaññaṃ bhijjitvā Sabbatthivādo<sup>6</sup> nāma eko gaṇo Dhammaguttiko<sup>7</sup> nāma eko Kassapiyo va nāma eko Saṃkantiko nāma eko Suttavādo nāma eko ti pañca gaṇā bhijjimsu.

Evam Majjhimadesa dutiyasaṃgītiṃ saṃgāyantānaṃ mahātherānaṃ dhammavāditheravādagaṇato visuṃ visuṃ bhijjamānā adhammavādigāṇā sattarasavidhā ahesuṃ. Te ca adhammavādi gaṇā sāsane theraparamparāya anantogadhā. Te hi sāsane upakārā na honti theraparamparāya ca pavesetvā gaṇituṃ na sakkā. Yathā hamsagaṇe<sup>8</sup> bako<sup>9</sup> yathā ca gogaṇe gavaḥ yathā ca suvaṇṇagaṇe<sup>10</sup> hārakūṭo<sup>11</sup> ti

Mahā-Kassapatherādito pana āgatā theraparamparā Upāli-Dāsako c'evā ti ādinā Parivārakhandhake Samantapāsādikatthakathāyaṇi ca āgatanayen' eva veditabbā.

Upālitherādināṃ parisuddhācārādinī anumānetvā yāva Moggaliputta-Tissa-thero<sup>12</sup> tāva tesāṃ therānaṃ parisuddhācārādinī ti sakkā ñātum.

<sup>1</sup> B. byotāro. Min: Ekavyokāro. <sup>2</sup> B. bhijjimsu.

<sup>3</sup> A. sajjitvā. <sup>4</sup> Min: Chandāgāriko <sup>5</sup> B. Chanamutiko. A. Samuddiko. D. Samuko. S. Samutiko. <sup>6</sup> B. Sabbatti<sup>o</sup>

<sup>7</sup> A., B., D., S. °kuttiko. <sup>8</sup> B. Tathāyaṃ hamsagaṇe.

<sup>9</sup> Min: bakā. <sup>10</sup> B. corrects to supanna<sup>o</sup> <sup>11</sup> D. kuṭho.

<sup>12</sup> A., B. and S. °ttherā.

Seyyathā pi nadiyā upari sote meghavassanaṃ<sup>1</sup> anumānetvā adho sote nadiyā udakassa bahullabhāvo vinnātum sakkā ti ayam kārāṇānumānanayo nāma. Yāva pana Moggaliputta-Tissathero<sup>2</sup> tāva therānaṃ parisuddhācārādīni anumānetvā Upālitherassa parisuddhācārādīni ti sakkā ñātum.

Seyyathā pi nāma upari dhūmaṃ passitvā anumānetvā aggi atthi ti sakkā ñātun ti ayam phalānumānanayo nāma. Ādibhūta<sup>3</sup> pana Upālitherassa avasānabhūta<sup>4</sup> ca Moggaliputta-Tissatherassa parisuddhācārādīni anumānetvā majjhe Dāsaka-Sona-Siggavādīnaṃ therānaṃ parisuddhācārādīni ti sakkā ñātum.

Seyyathā pi nāma silāpaṭṭassa orabhāge pārabhāge ca migapadavalañjanaṃ<sup>5</sup> disvā anumānetvā majjhe apākaṭaṃ padavalañjanaṃ atthi ti sakkā ñātun ti ayam migapadavalañjananayo nāma. Evaṃ tihi nayehi ayam theravādagāṇo dhammavādī lajji pesaḷo ti veditabbo. Evaṃ uparinayo<sup>6</sup> netabbo theraparamparā ca yāva potthakārūhā Parivārakkhandhake Samāntapāsādikayaṃ<sup>7</sup> ca tato Mahindo Itthiyo ti<sup>8</sup> ādinā vuttanayena veditabbā ti.

Iti Sāsanaṃse navatthānāgatasāsanaṃsakathāmaggo nāma paṭhamo paricchedo.

Idāni Sihalaḍipasaṇakathāmaggaṃ vattum okāso anupatto. Tasmā taṃ vakkhāmi.

Sihalaḍīpaṃ hi sāsaṇassa patitthānabhūtatā cetiyagabbhasadisam hoti. Sammāsambuddho kira Sihalaḍīpaṃ dharmānakāle pi tikkhattum agamāsi. Paṭhamam yakkhānaṃ damanattam<sup>9</sup> ekako va gantvā yakkhe dametvā 'mayi parinibbute Sihalaḍīpe sāsaṇam patitthapissati' ti Tambapaṇṇidīpe rakkham<sup>10</sup> karonto<sup>11</sup> tikkhattum dīpaṃ āviñchi<sup>12</sup>.

<sup>1</sup> A. and B. vassāni. D. °vassam na.

<sup>2</sup> A. and B. therā. <sup>3</sup> D. adisutassa.

<sup>4</sup> B. valañjanaṃ. D. S. °añcanaṃ.

<sup>5</sup> B. pi nayo. A. uparivīnayo. <sup>6</sup> B. °pāsādikācayaṃ ca.

<sup>7</sup> A. and D. Itthiyo. <sup>8</sup> S. namana°

<sup>9</sup> B. ārakkham. <sup>10</sup> S. kāronto. <sup>11</sup> B. āvicchi.

Dutiyam mātulabhāgineyyānam nāgarājūnam damanattthāya ekako va gantvā te dametvā agamāsi. Tatiyam pañca-bhikkhusataparivāro gantvā Mahācetiyaṭṭhāne ca Thūpārā-macetiyaṭṭhāne ca Mahābodhipatiṭṭhitatṭhāne<sup>1</sup> ca Mahi-yaṅganacetiyaṭṭhāne ca Muṭṭiṅganacetiyaṭṭhāne<sup>2</sup> Dighavāpi-cetiyaṭṭhāne ca Kalyāṇiyacetiyaṭṭhāne ca nirodhasamāpattim samāpajjitvā nisīdi.

Tadā ca pana sāsanaṃ ogāhetvāna tāva tiṭṭhati. Pacchā pana yathāvuttatheraparamparāya samabhinivṭṭhena Mahā-Moggaliputta-Tissatherena pesito Mahā-Mahindathero jinacakke pañcatimsādhike dvisate sampatte dutiyakattikamāse Itṭhiyena<sup>3</sup> Uttiyena Sambalena Bhaddasālena cā ti etehi therehi saddhim<sup>4</sup> Sihaḷadīpaṃ agamāsi. Soṇuttara-ttherādayo jinacakke pañcatimsādhike dvisate sampatte dutiyakattikamāse yeva sāsanaṃ patitṭhāpanatthāya attano attano sampattabhārahūtaṃ tam tam ṭhānaṃ agamaṃsu.

Mahā-Mahindathero pana satta māsāni āgametvā<sup>5</sup> jina-cakke chattimsādhike dvisate sampatte jeṭṭhamāsassa punṇamiyaṃ Sihaḷadīpaṃ sāsanaṃ patitṭhāpanatthāya agamāsi. Ten' eva tesu navasu ṭhānesu Sihaḷadīpaṃ cha-ttimsādhike dvisate agamāsi<sup>6</sup>. Aññāni pana aṭṭha ṭhānāni pañcatimsādhikadvisate yeva agamāsi ti visum vavattha-petabbo. Kasmā pana Mahā-Mahindathero satta māsāni āgametvā sabbapacchā Sihaḷadīpaṃ āgacchati ti? Tadā Sihaḷadīpe Muṭṭasivo<sup>7</sup> nāma rājā jarādubbalo ahosi sāsa-naṃ paggaḥetum asaṃmattho<sup>8</sup>. Tassa pana putto Devānaṃ-piya-Tisso nāma rājakumāro daharo sāsanaṃ paggaḥetum samattho bhavissati. So ca Devānampiya-Tisso rajjāṃ tāva labhatu Vedissakagirinagare<sup>9</sup> mātuyā saddhim nātake tāva passāmi ti apekkhitvā<sup>10</sup> satta māsāni āgametvā chattim-sādhikadvisate yeva jinacakke Mahā-Mahindathero Sihaḷa-dīpaṃ gacchati ti veditabbaṃ.

<sup>1</sup> A. patitṭhitatṭhānatṭhāne.

<sup>2</sup> A. and D. Mudiyaṅgaṇa° Mudiyaṅga°

<sup>3</sup> A. and D. Itṭhiyena. <sup>4</sup> S. = pe = māse.

<sup>5</sup> A. āgamitvā. <sup>6</sup> Min: asamasi. <sup>7</sup> first Buddha°

<sup>8</sup> A. asaṃsattho. <sup>9</sup> S. corr. Veṭṭisaka°

<sup>10</sup> B. avekkhitvā.

Mahā-Mahindathero ca Itṭiyādihi therehi catūhi bhāgi-  
neyyena-Sumana-sāmaṇerena Bhaṇḍukena nāma upāsakena  
cā ti etehi saddhim chattimsādhike dvisate jinacakke  
jeṭṭhamāsassa<sup>1</sup> puṇṇamiyaṃ suvaṇṇaḥamsā viya jeṭṭhamāse  
nabhaṃ uggantvā ākāsamaggena Anurādhapurassa purat-  
thimadisābhāge Missakapabbatakūṭe patitṭhāsi.

Jeṭṭhamāsassa ca puṇṇamiyaṃ Laṅkādiṭṭhe jeṭṭhamūla-  
nakkhattasabhā hutvā manussā chaṇaṃ<sup>2</sup> akāmsu. Ten'  
ev' āha Sāratthadīpaniyaṃ nāma Vinayaṭikāyaṃ: Jeṭṭha-  
māsassa puṇṇamiyaṃ jeṭṭhanakkhattaṃ mūlanakkhattaṃ  
vā hoti ti. Tattha ca puṇṇaminakkhattaṃ rājamattan te<sup>3</sup>  
puṇṇaminakkhattavīcāraṇanāyena<sup>4</sup> vuttan ti daṭṭhabbaṃ.  
Devānaṃ-piya-Tisso ca rājā nakkhattaṃ nāma ghoṣāpetvā  
chaṇaṃ kārethā ti amacce ānāpetvā cattālisapurisasahassa-  
parivāro nagaramhā nikkhamitvā yena Missakapabbato  
tena pāyāsi migavaṃ kīlitukāmo. Atha tasmim pabbate  
adhiwatthā ekā devatā migarūpena rājānaṃ palobhetvā<sup>5</sup>  
pakkositvā therassa abhimukhaṃ karoti<sup>6</sup>. Thero rājānaṃ  
āgacchantāṃ disvā mamaṃ yeva rājā passatu mā itare ti  
adhiṭṭhahitvā Tissa Tissa ito ehi ti āha. Rājā taṃ sutvā  
cintesi: imasmim dipe jāto sakalo pi manusso maṃ Tisso  
ti nāmaṃ gahetvā ālapitum samattho nāma natthi. Ayaṃ  
pana chinnabhinnapaṭadharo bhaṇḍukāsāvavasano maṃ  
nāmena ālapati. Ko nu kho ayaṃ bhavissati manusso vā  
amanusso vā ti. Thero āha:

Samaṇā mayā mahārāja  
Dhammarājassa sāvakā  
Taveva<sup>7</sup> anukampāya<sup>8</sup>  
Jambudīpā idhāgatā ti.

Tadā ca Devānaṃpiya-Tisso rājā. Asokarañña pesitena  
abhisekena ekamāsābhisitto hoti<sup>9</sup> visākhapūṇṇamāyaṃ

<sup>1</sup> S. A. and B. °māsa. <sup>2</sup> D munassā naṃ.

<sup>3</sup> Sic MSS. Min: °tande. <sup>4</sup> B. °nakkhattaṃ°.

<sup>5</sup> B. palopetvā. <sup>6</sup> B. akāsi. <sup>7</sup> Min: tam eva.

<sup>8</sup> S. Taveva anukammāya. <sup>9</sup> B. ahosi.

\* hi'ssa abhisekam akamsu. So ca Asokaraññā pesite dhammapaṇṇākāre ratanattayagunapaṭisamyuttaṃ sāsana-pavattiṃ acirasutaṃ<sup>1</sup> anussaramāno taṃ therassa: Samaṇā mayā mahārāja Dhammarājassa sāvakā ti vacanaṃ sutvā ayyā nu kho āgatā ti tāvad eva āvudhaṃ nikkhipitvā ekamantaṃ nisīdi sammodaniyaṃ kathaṃ kathamāno. — Yath' āha:

Āvudhaṃ nikkhipitvāna ekamantaṃ upāvisi

Nisajja rājā sammodi bahum atthūpasamhiṭaṃ ti<sup>2</sup>.

Sammodaniyaṃ kathaṃ ca kurumāne yeva tasmim tāni pi cattāḷisapurisasahassāni āgantvā samparivāressuṃ<sup>3</sup>.

Tadā thero itare pi cha jane dassesi<sup>4</sup>. Rājā disvā ime kadā āgatā ti āha.

Mayā saddhim yeva mahārājā ti.

Idāni pana Jambudīpe aññe pi evarūpā samaṇā santi ti.

Santi mahārāja etarahi Jambudīpo kāsāvapajjoto isivāta-paṭivāto tasmim —

Tevijjā iddhipattā ca cetopariyāyakovidā

Khīṇāsavā arahanto bahū buddhassa sāvakā ti.

Bhante kena āgat'atthā<sup>5</sup> ti.

Neva mahārāja udakena na thalenā ti.

Rājā ākāseṇa āgatā ti aññāsi. Thero atthi nu kho rañño paññāveyyattikaṃ ti vīmaṃsanatthāya āsannaṃ ambarukkhaṃ ārabha pañhaṃ pucchi.

Kin nāmo mahārāja ayaṃ rukkho ti.

Ambarukkho nāma bhante ti.

<sup>1</sup> B. acirabhūtaṃ.

<sup>2</sup> A. atthupasaññitaṃ.

<sup>3</sup> A. sampavāressuṃ.

<sup>4</sup> Min: dasseti.

<sup>5</sup> D. āgatattā.



Imaṃ pana mahārāja ambaṃ muñcitvā añño ambo atthi vā natthi vā ti.

Atthi bhante aññe pi bahū ambarukkā ti.

Imaṃ ca ambaṃ te ca ambe muñcitvā atthi nu kho mahārāja aññe rukkhā ti.

Atthi bhante te pana na ambarukkā ti.

Aññe ca ambe anambe ca muñcitvā atthi pana añño rukkho ti.

Ayam eva bhante ambarukkho ti.

Sādhū mahārāja paṇḍito 'sī ti. Atthi pana mahārāja te nātakā ti.

Atthi bhante bahūjanā ti.

Te muñcitvā aññe keci aññātakā pi atthi mahārāja ti.

Aññātakā bhante nātakehi<sup>1</sup> bahutarā ti.

Tava nātake ca aññātake ca muñcitvā atth'añño koci mahārāja ti.

Aham<sup>2</sup> eva bhante ti.

Sādhū mahārāja attā nāma attano neva nātako na aññātakō ti.

Atha thero paṇḍito rājā sakkhissati dhammam aññātun ti Cūlahatthipadopamasuttaṃ kathesi.

Kathāpariyosāne rājā tisu saraṇesu patitṭhahi saddhiṃ cattāḷisāya janasaḥsehi<sup>3</sup> ti.

Tato paraṃ yaṃ yaṃ vattabbaṃ taṃ taṃ Samanta-pāsādikādīsu vuttanayena veditabbaṃ.

Icevaṃ Sihaḷādīpe sāsanaṇuggahakā Mahindatherato āgatā sissaparamparā bahū honti gaṇanapathaṃ vitivattā. Kathaṃ? Mahā-Mahindatherassa sisso Ariṭṭho nāma thero, tassa sisso Tissadatto<sup>4</sup>, tassa sisso Kālasumano, tassa sisso Dīgho, tassa sisso Dīghasumano, tassa sisso Kālasumano<sup>5</sup>, tassa sisso Nāgo, tassa sisso Buddharakkhito, tassa sisso Tisso, tassa sisso Revato, tassa sisso Sumano, tassa sisso Cūlanāgo, tassa sisso Dhammapālito<sup>6</sup>, tassa sisso Khemo, tassa sisso Upatisso, tassa sisso Phussadevo,

<sup>1</sup> Min: nātake ti. <sup>2</sup> D. A. ayam.

<sup>3</sup> Min: paṇasahashehi. <sup>4</sup> A. Tissadatto.

<sup>5</sup> A. Vālasumano. <sup>6</sup> D. Tisso.

tassa sisso Sumano, tassa sisso Mahāpadumo, tassa sisso Mahāsivo, tassa sisso Upāli, tassa sisso Mahānāgo, tassa sisso Abhayo, tassa sisso Tisso, tassa sisso Sumano, tassa sisso Cūlābhayo, tassa sisso Tisso<sup>1</sup>, tassa sisso Cūladevo, tassa sisso Sivo ti. Ayaṃ yāva potthakārūlhasaṅkhātā catutthasamgītikā tāva theraparamparā ti daṭṭhabbā. Vuttaṃ c'etaṃ Aṭṭhakathāyaṃ: Yāvajjatanā tesam yeva antevāsikaparamparabhūtāya ācariyaparamparāya ābhataṃ<sup>2</sup> ti veditabban ti.

Evam tesam sissaparamparabhūtā ācariyaparamparā yāvajjatanā sāsane pākātā hutvā āgacchanti ti veditabbam. Sāsane vinayadharehi<sup>3</sup> nāma tilakkhaṇasampannehi bhavitabbam. Tīni hi vinayadharassa lakkhaṇāni icchitabbāni.

Katamāni tīni? Suttaṃ c'assa svāgataṃ hoti. Suva-vatthitaṃ<sup>4</sup> suvinicchitaṃ suddhato anuvyañjanato ti idam ekaṃ lakkhaṇam.

Vinaye kho pana tīto hoti asaṃhiro ti idam dutiyaṃ. Ācariyaparamparā kho pan'assa suggahitā hoti sumanasikatā sūpadhāritā ti<sup>5</sup> idam tatiyaṃ.

Tattha ācariyaparamparā kho pan'assa suggahitā hoti ti theraparamparā sissaparamparā<sup>6</sup> c'assa suṭṭhu gahitā hoti sumanasikatā ti suṭṭhu manasikatā āvajjitamatte ujjalītapadipo viya hoti.

Sūpadhāritā ti suṭṭhu upadhāritā pubbāparānusandhito atthato kāraṇato ca upadhāritā attano matiṃ pahāya ācariyasuddhiyā vuttā hoti. Mayhaṃ ācariyo asukācariyassa santike uggaṇhi so asukassā ti evaṃ sabbam ācariyaparamparatheravādaṅgaṃ āharitvā yāva Upālithero sammāsambuddhassa santike uggaṇhi ti pāpetvā tīpeti. Tato pi āharitvā Upālithero sammāsambuddhassa santike uggaṇhi, Dāsakathero attano upajjhāyassa Upālitherassa, Soṇakathero attano upajjhāyassa Dāsakatherassa, Siggavathero

<sup>1</sup> D. *omits*.      <sup>2</sup> A. B. ābhatanti ti.

<sup>3</sup> A. Min: °dharo hi.

<sup>4</sup> Min. and B. supavatti. D. suvapatti.

<sup>5</sup> D. *adds* yaṃ.

<sup>6</sup> All MSS. saparamparā. Min: *corr. to* sissa°

attano upajjhāyassa Soṇakatherassa, Moggaliputta-Tissa-thero attano upajjhāyassa Siggavatherassa<sup>1</sup> Caṇḍavajjittherassa cā ti evaṃ sabbaṃ ācariyaparamparatheravādaṃ āharitvā attano ācariyaṃ pāpetvā ṭhapeti. Evaṃ uggahitā hi ācariyaparamparā suggahitā hoti. Evaṃ asakkontena pana dve tayo parivaṭṭā uggahetabbā. Sabba-pacchimena hi nayena yathā ācariyo ca ācariyācariyo ca pāliṃ ca paripucchāṃ ca vadanti tathā ñātum vaṭṭati ti. Yathāvuttatheraparamparā pana bhagavato dharmānakāla-to paṭṭhāya yāva potthakārūḥā mukhapāṭhen'eva piṭakattayaṃ dhāresuṃ. Paripuṇṇaṃ pana katvā potthake likhivā na ṭhapenti.

Evaṃ mahātherā dukkarakammaṃ katvā sāsanaṃ paggaṃhimsu. Tatr' idam vatthu.

Sihalaḍiṭṭhe kira Caṇḍālatissābhayaena saṅkhubhivā<sup>2</sup> devo ca avassitvā dubbhikkhabhayaṃ uppajji. Tada Sakko devānaṃ indo āgantvā tumhe bhante tepitakam<sup>3</sup> dhāretuṃ na sakkhissatha, nāvaṃ pana āruhitvā Jambudīpaṃ gacchatha<sup>4</sup>. Sace nāvā appahonakā bhaveyya kaṭṭhena vā veluṇā vā taratha, abhayatthāya pana mayam rakkhissāmā ti āha.

Tadā saṭṭhimattā bhikkhū samuddatiraṃ gantvā puna etad ahoṣi: mayam<sup>5</sup> Jambudīpaṃ na gacchissāma idh'eva vasitvā tepitakam dhāressāmā ti. Tato pacchā nāvā titthatō nivattitvā Sihalaḍiṭṭhekaḍesaṃ Malayajanapadaṃ gantvā mūlaphalādihi eva yāpetvā sajjhāyaṃ akāmsu. Chātaka-bhayaena atipīlita hutvā evaṃ pi kātuṃ asakkontā vālukatale<sup>6</sup> uraṃ ṭhapetvā sīsena sīsaṃ abhimukhaṃ katvā vācam anicchāretvā manasā yeva akāmsu. Evaṃ dvādasavassāni saddhiṃ aṭṭhakathāya tepitakam rakkhitvā sāsanaṃ anuggaheṣuṃ.

Dvādasavassesu pana atikkantesu taṃ bhayaṃ vūpasamitvā pubbe Jambudīpaṃ gacchantā satta bhikkhusatā āgantvā Sihalaḍiṭṭhekaḍesaṃ Rāmajanapade Maṇḍalārāmaṇihāraṃ āpajjimsu.

<sup>1</sup> B. Sigga°      <sup>2</sup> B. saṅkhuṃ bhitvā.

<sup>3</sup> MSS. omit te.      <sup>4</sup> B. gacchā ti.

<sup>5</sup> S. D. yaṃ.      <sup>6</sup> D. °thale.

Te pi satṭhimattā bhikkhū tam eva vihāraṃ gantvā aññamaññaṃ sammantetvā<sup>1</sup> sajjhāyimsu. Tadaññamaññaṃ samenti<sup>2</sup> na virujjhanti. Gaṅgodakena viya Yamunodakaṃ saṃsanti. Evam pitakattayaṃ mukhapāṭhen' eva dhāretvā mahātherā dukkarakammaṃ karonti ti veditabbaṃ<sup>3</sup>.

Yam pi pariyattim ekapadamattam pi avirajjhivā dhārenti tam dukkarakammaṃ eva. Sihaḷadīpe kira Punnabbasukassa nāma kuṭumbiyassa putto Tissathero buddhavacanaṃ uggaṇhitvā imaṃ Jambudīpaṃ āgantvā Yonaka-Dhammarakkhitatherassa santike buddhavacanaṃ uggaṇhitvā gacchanto nāvaṃ abhirūhaṇatitthe ekasmiṃ pade uppannakaṃ kho yojanasatamaggaṃ nivattitvā ācariyassa santikaṃ āgacchanto antarāmagge ekassa kuṭumbikassa pañhaṃ<sup>4</sup> kathesi. So pasīditvā satasahassaggaṇakam kambalaṃ adāsi. So pi tam āharitvā ācariyassa adāsi. Thero vāsiyā koṭṭetvā<sup>5</sup> nisīdanaṭṭhāne paribhaṇḍam kāresi. Kim atthāyā ti? Pacchimāya janatāya anuggaḥhatthāya. Evaṃ kir'assa ahoṣi: amhākaṃ gatamaggaṃ āvajjitvā<sup>6</sup> anāgate sabrahmacārino paṭipattim<sup>7</sup> pūretabbaṃ maññissanti ti. Tissathero pi ācariyassa santike kaṅkhaṃ chinditvā Sihaḷadīpaṃ eva sakatṭhānaṃ āgamāsi ti.

Icevaṃ pariyattim ekapadamattam pi avirajjhivā dhāraṇam pi dukkarakammaṃ evā ti daṭṭhabbaṃ.

Yam pi yebhuyyena paṇaṃ na karonti tassa anantara-dhānatthāya asammosatthāya<sup>8</sup> uggahadhāraṇādivasena rakhaṇam pi karonti taṃ dukkarakammaṃ eva. Sihaḷadīpe yeva kira mahābhaye ekass'eva bhikkhuno mahāniddeṣo paṇo ahoṣi. Atṭhacatunikāyika-Tissatherassa upajjhāyo Mahātipiṭakathero nāma Mahārakkhitatheram āha: āvuso Mahārakkhita asukassa santike Mahāniddeṣaṃ gaṇhāhi ti.

Pāpo kir'āyaṃ bhante na gaṇhāmī ti. Gaṇh'āvuso ahaṃ te santike nisīdissāmī ti. Sādhu bhante tumhesu nisinnesu

<sup>1</sup> A. B. sammantetvā. <sup>2</sup> S. D. santi.

<sup>3</sup> Min: veditabbā. <sup>4</sup> Min. and A. pañhaṃ.

<sup>5</sup> B. corrects to vāsila koṭṭetvā. A. cāsiyā koṭṭetvā. D. koṭṭetvā. <sup>6</sup> A. B. Āvajjitvā.

<sup>7</sup> D. paṭiṭṭhapattim. <sup>8</sup> B. asammohatthāya.

gaṇhissāmi ti paṭṭhapetvā rattindivam nirantaram pariya-  
pūnanto osānadivase heṭṭhā mañce itthim disvā bhante  
sutam yeva me pubbe: sac' āham evam jāneyyam na idi-  
sassa santike dhammam pariyaṇeyyam ti āha. Tassa  
pana santike bahū mahātherā uggaṇhitvā Mahāniddeṣam  
patitṭhāpesum.

Evam yaṃ yebhuyyena paṇaṃ na karonti tassa anan-  
tarādhānatthāya asammōsatthāya uggaḍḍhāraṇādivasena  
rakkhaṇam pi dukkarakammam yevā ti daṭṭhabbam.

Icevā bhagavato dharmānakālatō pabhūti cira-kālam  
yathāvuttamahātheraparamparā pariyattim mukhapāṭhen'  
eva dhāresum.

Aho vata porāṇikānaṃ mahātherānaṃ satipaṇṇā samādhi-  
vepullatāya<sup>1</sup> hi te mukhapāṭhen' eva dhāretum sakkā ti.  
Mukhapāṭhen' eva porāṇikatherānaṃ pariyattidharāṇaṃ paṇ-  
canavutādhikāni catusatāni ahosi. Bhagavato parinibbā-  
nato Mahāvamsa-Sāratthasamgaḥesu āgatanayena jinacakke  
paṇṇāsādhike catusate sampatte Tambapaṇṇidipe rājūnaṃ  
atthamako Saddhātissassa nāma raṇṇo putto Vattagāmaṇi  
nāma rājā rājāṃ patvā chavassakāle anāgate sattā hīna-  
satipaṇṇāsamādhikā hutvā na sakkhissanti mukhapāṭhena  
dhāretum ti upaparikkhitvā pubbe vutthehi mahātherehi  
anupubbena āgatā pañcamattā mahātherasatā Vattagāmaṇi-  
rājānaṃ nissāya Tambapaṇṇidipe padese<sup>2</sup> Malayajanapade  
Ālokalene atthakathāya saha piṭakattayaṃ potthake āro-  
pesum. Taṇ ca yathāvuttasamgītiyo upanidhāya catuttha-  
samgīti yeva nāma ti veditabbā.

Vuttam c'etam Sāratthadīpaniyaṃ nāma Vinayaṭikāyaṃ:  
Catutthasamgītisadisā hi potthakārohasamgīti ti.

Sihalaḍīpe pana Vattagāmaṇirājā Marammaratṭhe Siri-  
khetanagare eko nāma Kukkuṭasīsarājā ca ekakālena  
rājāṃ kāresi.

Amarapuramāpakassa raṇṇo kāle Sihalaḍīpabhikkhūhi  
idha pesitasandesakathāyaṃ pana tettimsādhikacatusate  
sampatte potthakārūḷhaṃ akāmsū ti āgataṃ.

<sup>1</sup> B. vepullatāya.

<sup>2</sup> B. dīpekadese.

Vuttam h'etaṃ tattha:

Tettimsādhikacatuvasasataparimāṇakālan ti.

Idaṃ Sihaḷadīpe yāva potthakārūḷhā sāsanaṃ pa-  
tiṭṭhānaṃ.

Athāparaṃ Jambudīpe Sihaḷadīpe ca bhikkhū viṣuṃ  
viṣuṃ gaṇavasena bhijjimsu yathā Anottatadahato<sup>1</sup> nik-  
khamananadiyā Gaṅgā-Yamunādivasena bhijjanti ti. Tattha  
Jambudīpe gaṇānaṃ bhijjamānataṃ upari yeva vakkhāma.  
Sihaḷadīpe pana gaṇānaṃ bhijjamānataṃ evaṃ datṭhabbā.

Kathaṃ? Sihaḷadīpe sāsanaṃ paṭiṭṭhāpayamānakāla-  
to attharasādhikavassasate sampatte Vaṭṭagāmaṇiraññā kārā-  
pīte Abhayagiri vihāre Parivārakhandhakaṃ pāṭhato atthato  
ca vipallāsaṃ katvā Mahāvihāravāsigaṇato puthu hutvā  
eko gaṇo bhijji.

So Abhayagirivāsigaṇo nāma Dhammarucigaṇo ti ca  
tass' eva nāmaṃ.

Abhayagirivāsigaṇassa bhijjamānato dvecattāḷisādhikati-  
vassasate sampatte Mahāsenena nāma raññā kārāpīte  
Jetavanavihāre bhikkhū ubhato Vibhaṅgapāṭhe viparīta-  
vasena abhisankharitvā Abhayagirivāsigaṇato viṣuṃ eko  
gaṇo ahoṣi.

So Jetavanavāsigaṇo nāma Sāgaliyagaṇo ti ca tass' eva  
nāmaṃ.

Jetavanavāsigaṇassa bhijjamānakālaṃ ekavassādhikānaṃ  
tiṇṇaṃ vassasatānaṃ upari Kurundavāsino Kolambavāsino  
ca bhikkhū bhāgiṇeṃyā-Dāthāpatim nāma rājānaṃ nissāya  
ubhato Vibhaṅga-Parivārakhandhakapāṭhe viparītavasena  
abhisankharitvā yathāvuttehi dvīhi gaṇehi viṣuṃ hutvā  
Mahāvihāravāsigaṇuttamaṃ tūlayitvā upacāretvā Mahā-  
vihāranāmaṃ gaṇetvā eko gaṇo bhijji.

Evaṃ Sihaḷadīpe Mahā-Mahindatherādinaṃ vamsabhū-  
tena Mahāvihāravāsigaṇena saddhim cattāro gaṇā bhijjimsu.  
Tattha Mahāvihāravāsigaṇo yeva eko dhammavādī ahoṣi.  
Sesā pana adhammavādino. Te ca pana<sup>2</sup> adhammavādino  
gaṇā bhūtatthaṃ pahāya abhūtatthena dhammaṃ agaruṃ  
katvā carimsu ti vacanato Sihaḷadīpe adhammavādino tayo

<sup>1</sup> B. Anodatta°      <sup>2</sup> Min: tayo.

pi alajjino gaṇā parimaṇḍalasuppaṭichannādi sikkhāpadāni anādiyitvā vicarimsu. Tato paṭṭhāya sāsane ekaccānaṃ bhikkhūnaṃ nānappakāravasena nivāsanaṃ parupaṇādinī disanti ti veditaḃḃaṃ.

Adhammavādigapaṇaṃ bhijjamānakālato sattavīsādhikānaṃ pañcasatānaṃ vassasahassānaṃ ca upari Sirisaṃghabodhi nāma rājā Mahāvihāraganaṃ pakkho hutvā adhammavādino tayo gaṇe niggaṇhitvā<sup>1</sup> jinasāsaṇaṃ paggaheṣi. So ca Sirisaṃghabodhirājā amhākaṃ Marammaratṭhe Arimaddananagare Anuruddhena nāma rañña samakālavasena rajjasampattiṃ anubhavi. Tato pacchā Sihaḷadīpe Vohāratissassa nāma rañño kāle Kapilena nāma amaccena saddhiṃ mantetvā Mahāvihāravāsino bhikkhū nissāya adhammavādigane niggaṇhitvā jinasāsaṇaṃ paggaṇhāsi.

Tato pacchā ca Goṭṭābhayassa nāma rañño kāle Abhayagiriṇvāsino bhikkhū parasamuddaṃ pabbajetvā Mahāvihāravāsino bhikkhū nissāya sāsanaṃ visodhayi. Tato pacchā pi Goṭṭābhayarañño puttabhūtaṃ Mahāsenassa nāma rañño kāle Abhayagiriṇvāsinaṃ bhikkhūnaṃ abbhantare Saṃghamitto nāma eko bhikkhu rañño padhānācariyo hutvā Mahā-Mahindatherādinaṃ arahantaṇaṃ nivāsaṭṭhānaḃḃutaṃ Mahāvihārārāmaṃ vinassitūṃ Mahāsenarañña mantetvā ārabhi.

Tadā nava vassāni Mahāvihāro bhikkhusuñño<sup>2</sup> ahosi.

Aho vata mahātherānaṃ mahiddhikānaṃ nivāsaṇaṭṭhānaṃ<sup>3</sup> alajjino bhikkhū vinassāpesuṃ suvaṇṇaḃḃaṃsānaṃ nivāsaṇaṭṭhānaṃ kākā viyā ti.

Jetavanavāsinaṃ ca bhikkhūnaṃ abbhantare eko Tisso nāma bhikkhu ten' eva rañña mantetvā Mahāvihāre sīmaṃ samūhani. Acheḃḃatā pana tesāṃ sīmasamūhanakammaṃ na sampajjī ti.

Aho vata dussilānaṃ pāpakānaṃ kammaṃ acchariyaṃ.

Seyyathā pi nāma sākāṃmigo appaggho kāsivatṭṭhaṃ mahaggaḃḃaṃ bhindati.

<sup>1</sup> A. niggaḃḃetvā.

<sup>2</sup> B. bhikkhū sañño.

<sup>3</sup> A. and B. nivāsaṭṭhānaṃ.

Evam eva bhinditabbavatthunā bhedakapuggalo<sup>1</sup> ativiya dūro ahoṣī ti.

Bhavanti c'ettha:

Yathā sākhāmigo pāpo appaggho yeva kāsikam  
Mahaggham kacchachinnamchinnam<sup>2</sup> mahussāhena  
chindati.

Evam adhammavādi pāpo  
Dhammavādigaṇam subham  
Mahussāhena bhindayi  
Aho acchariyo ayaṃ.

Ārakā dūrato āsum  
Bhinditabbehi<sup>3</sup> bhedakā  
Bhūmito<sup>4</sup> va<sup>4</sup> bhavagganto(?)  
Aho kammaṃ ajānatan<sup>5</sup> ti.

Icevam<sup>6</sup> adhammavādigaṇānam balavatāya dhammavādigaṇo parihāyati. Yathā hi gijjhasakunassa pakkhavātena suvaṇṇaḥṣaṃsā pakatiyā tthātum na sakkonti evam eva adhammavādinam balavatāya dhammavādi parihāyati. Byagghavane<sup>7</sup> viya suvaṇṇamigo niliyitvā<sup>8</sup> gocaram gaṇhāti yathā rucivasena dhammam caritum okāsam na labhi.

Sihaḷadipe sāsanassa patitṭhānato dvisattatādhikānam catusatānam vassasahassānaṃ ca upari sammāsambuddhassa parinibbānato aṭṭhasattatādhikānam<sup>9</sup> vassasatānam upari Mahārājā nāma bhūpālo rajjam kāresi. So pana rājā Udumbaragirivāsi. Kassapattherapamukhā Mahāvihāravāsino bhikkhū tam eva rājānam nissāya sāsane malam visodhesum. Yathā heraññiko hiraññe malan ti Mahāvihāravāsigaṇato aññe adhammavādinō uppabbājetvā visodhesum. So ca Mahārājā amhākam Marammaratṭhe

<sup>1</sup> B. vattham nā bhedakam puggalo.

<sup>2</sup> D. kacca jinnaṃjinnam. A. and B. kacca chinnaṃchinnam. <sup>3</sup> A. chinditabbehi. <sup>4</sup> S. pabha va<sup>o</sup>

<sup>5</sup> A. D. S. jānatan ti. <sup>6</sup> B. Icecetam.

<sup>7</sup> Min: vyagghavasena. <sup>8</sup> B. nilayitvā.

<sup>9</sup> B. aṭṭhasattatādhikānam.



Arimaddananagare Narapati<sup>1</sup>-cañ-ñā-sū-nā nāma rañña samakālavasena rajjam kāresi ti veditabbo.

Tato pacchā pi Vijayabāhurājānaṃ Parakkamabāhurājānañ ca nissāya Mahāvihāravāsino bhikkhū sāsanaṃ parisuddhaṃ akaṃsu. Adhammavādino sabbe pi uppabbā-jetvā Mahāvihāravāsigaṇo yeva eko patitṭhahi. Yathā abbhādi-upakkilesamalehi vimutto nisanātho ti.

Sirisamghabodhirājā Vohārika - Tissarājā Goṭṭābhaya rājā ti ete rājāno sāsanaṃ visodhentā pi sabbena sabbhaṃ adhammavādigāṇaṃ avinassanato sāsanaṃ parisuddhaṃ na<sup>2</sup> tāva ahosi. Sirisamghabodhimahārāṇño Mahārāṇño Vijayabāhuraṇño Parakkamabāhuraṇño ti etesaṃ yeva rājūnaṃ kāle sabbena sabbhaṃ adhammavādināṃ vinassanato<sup>3</sup> sāsanaṃ parisuddhaṃ ahosi. Tadā pana adhammavādino sīsaṃ pi utṭhahituṃ na sakkā yathā aruṇuggamane kosiya ti. Aparabhāge pana ciraṃ kalam atikkante micchāditṭhikaṇaṃ vijātiyānaṃ (?) bhayena Laṅkādiṇe sāsanaṃ osakkitvā gaṇapūraṇamattassa pi bhikkhusaṃghassa avijjamaṇatāya Mahāvijayabāhuraṇño kāle Rāmaññadesato saṃghaṃ ānetvā sāsanaṃ patitṭhāpesi. Tato pacchā ca Vimaladhammasuriyassa nāma rañño kāle Rakkhāṅga-puraratṭhato<sup>4</sup> saṃghaṃ ānetvā sāsanaṃ patitṭhāpesi. Tato pacchā ca Vimalassa nāma rañño kāle tato yeva saṃghaṃ ānetvā sāsanaṃ patitṭhāpesi.

Tato pacchā ca Kittissirirājasīhassa nāma rañño kāle Siyāmaratṭhato saṃghaṃ ānetvā tath' eva akāsī ti.

Ayaṃ Sīhalādiṇe sāsanaṃ osakkanakathā.

Tato pacchā jinasāsane navutādhike aṭṭhavassasate sampatte Buddhadāsassa nāma rañño kāle eko dhammakathikathero ṭhapetvā Vinayaṭṭakam Abhidhammaṭṭakāṇ ca avasesaṃ Suttantaṭṭakam Sīhalabhāsāya parivattitvā abhi-saṅkharitvā ṭhapesi. Tañ ca kāraṇaṃ Cūlavamse vuttaṃ.

Tassa kira Buddhadāsassa rañño puttā asitimattā asīti mahāsāvakaṇaṃ nāmena' eva vohāritā'hesum.

<sup>1</sup> B. Narapatirañña sūnā. Min: Narapati ca Ñā-sū-nā.

<sup>2</sup> D. omits. <sup>3</sup> D. vinayassanato. B. corrects to above.

<sup>4</sup> D. S. Rakkhāpura°

Tesu puttesu Sāriputtatherassa nāmena vohārito eko Upatisso nāma rājakumāro pitari devaṃ gate dvecattāḷisa vassāni rajjaṃ kāresi. Tato pacchā kaniṭṭho Mahānāmo nāma rājakumāro dvāsiti vassāni rajjaṃ kāresi. Tassa rañño kāle jinacakke tettiṃsādhikanavutī vasse Sīhaḷādīpe cha-saṭṭhimattānaṃ rājūnaṃ pūraṇakāle Buddhaghoso nāma thero Sīhaḷādīpaṃ gantvā Sīhaḷabhāsāya likhite aṭṭha-kathāgandhe Māgadhabhāsāya parivattitvā likhi. So pana Mahānāmarājā amhakaṃ Marammaratṭhe Siripaccayanagare Sa-na-la-naḥ-kro-naḥ<sup>1</sup> nāmakena raññā samakālo hutvā rajjaṃ kāresi. Parittanidāne pana Brū-maṃ-ti<sup>2</sup> nāmakena raññā samakālo hutvā rajjaṃ kāresi ti vuttaṃ.

Taṃ na yujjati yeva.

Sīhaḷādīpe pana Kittissirimegho nāma rājā hutvā navame vasse tasmim yeva dipe rājūnaṃ dvāsaṭṭhimattānaṃ pūraṇakāle jinacakke tiṃsādhike aṭṭhasatavasse Jambudīpe Kāḷiṅgapurato Kuhasīvassa<sup>3</sup> nāma rañño jāmātā Dantakumāro Hemamalan nāma rājadhītarāṃ gahe tvā dāṭhā-dhātum thenetvā nāvāya taritvā Sīhaḷādīpaṃ agamāsi. Jinacakke tiṃsādhikadvivassasate Jeṭṭhatissarājā nava vassāni rajjaṃ kāresi Buddhadāsarājā ekūnavisativassāni Upatissarājā ca dvicattāḷisavassāni Mahānāmarājā dvāvisati vassāni ti sabbāni sampiṇḍitvā jinasāsanaṃ dvattiṃsādhikanavavassasatapamāṇaṃ hoti. Tasmiṃ ca kāle yadā dvihi vassehi ūnaṃ ahosi tadā Mahānāmarañño kāle tiṃsādhikanavavassasatamatte<sup>4</sup> sāsane Buddhaghoso nāma thero Laṅkādīpaṃ agamāsi.

Amarapuramāpakassa rañño kāle Sīhaḷādīpakehi<sup>5</sup> bhikkhūhi pesitasandesapaṇṇe pana cha paṇṇāsādhikanavavassasatātikkantesū ti vuttaṃ.

Evam ettha ṭhatvā Buddhaghosatherassa atthupattim saṅkhepamattaṃ<sup>6</sup> vakkhāmi. Kathaṃ?

<sup>1</sup> D. Nā-la-nāḥ-kro-nāḥ. A. Sañ-lañ-krom. B. Sa-vu lañ kro vu. <sup>2</sup> B. Brū-maṃ-thī. B. Bru-ma-nāḥ-thī. A. °thīh.

<sup>3</sup> B. Kuhassivassa. Min: Guhasihassa.

<sup>4</sup> all MSS. °navutivassamatte. <sup>5</sup> Min: Sīhaḷādīpe.

<sup>6</sup> B. saṅkhetamattaṃ.

Sihālabhāsakkharehi parivattitaṃ pariyattisāsanam Māgadhabhāsakkharena ko nāma puggalo parivattitum sakkhisati ti mahātherā nimantayitvā Tāvatisabhavanam gantvā Ghosam nāma devaputtam disvā saddhim Sakkena devānam indena taṃ yācitvā bodhirukkhasamīpe Ghosagāme Kessassa nāma brāhmaṇassa Kesiya nāma brāhmaṇiya kucchimhi paṭisandhim gaṇhāpesum.

Khādatha bhonto pivatha bhonto ti ādi brāhmaṇanam aññamaññam ghosakāle vijāyanattā Ghoso ti nāmam akāsi. Sattavassikakāle so tiṇṇam vedānam pāragū ahoṣi. Atha kho ekena arahantena saddhim vedakatham sallapanto taṃ katham niṭṭhāpetvā kusalā dhammā akusalā avyakatā dhammā ti ādinā paramattham vedam nāma buddhamantaṃ pucchi. Tadā so taṃ sutvā uggaṇhitukāmo hutvā tassa arahantassa santike pabbajitvā devasikam devasikam piṭakattayam satthimattehi padasahashehi sajjhāyam akāsi. Vācuggatam akāsi. Ekamāsen' eva tiṇṇam piṭakānam pāragū ahoṣi. Tato pacchā raho ekako va nisinnassa etad ahoṣi: Buddhabhāsate piṭakattaye mama vā paññā adhikā udāhu upajjhāyassa vā ti. Taṃ kāraṇam natvā upajjhācariyo niggaham katvā ovadi. So samvegapatto hutvā khamāpetum vandi. Upajjhācariyo tvam āvuso Sihāladīpaṃ gantvā piṭakattayam Sihālabhāsakkharena likhitaṃ Māgadhabhāsakkharena likhāhi evam sati aham khamissāmī ti āha. Buddhaghoso ca pitaram micchādittihbhāvato mocetvā ācariyassa vacanam sirasā paṭiggahetvā piṭakattayam likhitum Sihāladīpaṃ nāvāya agamāsi<sup>1</sup>.

Tadā samuddamajjhe tihi divasehi taranto Buddhadattathero ca Sihāladīpato nāvāya āgacchanto antarāmagge devānam ānubhāvena aññamaññam passitvā kāraṇam pucchitvā jānitvā jānitvā ca Buddhadattathero evam āha:

Mayā āvuso kato Jinālamkāro appasāro ti maññitvā piṭakattayam parivattitum likhitum okāsam nādamso. Tvam pana piṭakattayam samvaṇṇehi ti vatvā attano Sakkena devānam indena dinnam haritākīphalam ayomayalekhanadaṇḍam nisitasilaṇ ca Buddhaghosatherassa adāsi.

<sup>1</sup> Min: āgamāsi.

Evam tesam dvinnam therānam aññamaññam sallapan-  
tānam yeva dve nāvā sayam eva apanetvā gacchimsu.  
Buddhaghosathero ca Sihaḷadīpaṃ patvā paṭhamam Sam-  
ghapālatheram passitvā: piṭakattayam Māgadhabhāsak-  
kharena parivattetum āgato 'mhi ti kāraṇam ārocetvā  
Sihaḷabhikkhū ca sīle patiṭṭhāyā ti ādi gātham niyyādetvā  
imissā gāthāya attham piṭakattayam āloletvā samvaṇṇehi  
ti uyyojesum.

Tasmim yeva divase sāyaṇhakālato paṭṭhāya yathā vutta-  
gātham pamukhaṃ katvā Visuddhimaggam akāsi. Katvā  
taṃ kammaṃ nipphādetvā<sup>1</sup> tassa nānapabhavam vimam-  
setukāmo devānam indo tañ ca gandhaṃ antaradhāpesi.  
Punā pi thero akāsi. Tath' eva devānam indo antara-  
dhāpesi. Punā pi thero akāsi. Evam tikkhattum kāra-  
petvā<sup>2</sup> pubbagandhe pi dassesi<sup>3</sup> tiṇṇam pi gandhānam  
aññamaññam ekapadamattena pi visesatā natthi Samghapā-  
lathero ca taṃ ārādhayitvā piṭakattayam niyyādesi. Evam  
Visuddhimagge Samghapālatherassa āyācanam<sup>4</sup> ārabha  
Visuddhimaggo kato ti āgataṃ.

Buddhaghosupattikathāyam pana Samgharājatherassa  
āyācanam ārabbhā ti āgataṃ.

Ayam Buddhaghosupattikathāyam āgatanayena dassita-  
Buddhaghosupattikathāsāṅkhepo.

Cūḷavamse pan' evam āgato. Buddhaghosathero nāma  
mahābodhirukkhasamipe ekasmim brāhmaṇagāme vijāto  
tiṇṇam pi vedānam pāragū ahosi. Tesu tesu vādesu ca  
aticheko. So aññehi ca saddhiṃ pucchāvyākaraṇakammaṃ  
kattukāmo Jambudīpatale āhiṇḍanto ekaṃ vihāraṃ patvā  
tasmin vā āgantukabhāvena nisīdi. Tasmiñ ca vihāre  
Revato nāma thero vasi. Tena therena saddhiṃ sallapanto  
so brāhmaṇamāṇavo tisu vedesu āloletvā pañhaṃ pucchi.  
Pucchitaṃ pucchitaṃ thero vyākāsi. Therassa pana puc-  
chitaṃ pañhaṃ māṇavo na sakkā vyākātum. Atha  
māṇavo pucchi: Ko nāmāyam bhante manto ti. Buddha-

<sup>1</sup> D. nippā°    <sup>2</sup> B. antaradhāpetvā.

<sup>3</sup> A. *corrects to* dassē pi.    <sup>4</sup> A. B. yācanam.

manto nāmāyan ti vutte uggaṇhitukāmo hutvā therassa santike pabbajitvā piṭakattayaṃ uggaṇhi. Aciren' eva tiṇṇam pi piṭakānaṃ pāragū ahosi. Buddhass' eva ghoso yassa atthi ti Buddhaghoso ti nāmena pākaṭo ahosi. Buddhaghoso ca āyasmato Revatassa santike nisīdanto Ñāṇodayan nāma gandhaṃ Atthasālīniṃ ca gandhaṃ akāsi. Tato pacchā parittatṭhakathaṃ kattukāmo hutvā ārabhi. Tada ācariyo evaṃ āha:

Jambudīpe pana āvuso pālimattam yeva atthi atṭhakathā<sup>1</sup> pana natthi. Ācariyavādo ca bhinno hutvā atthi. Ten' eva Mahā-Mahindatherena ānītā atṭhakathā tīsu ca saṃgītīsu ārūhā pāliyo Sāriputtatherādīhi desito kathāmaggo Sīhaḍadīpe atthi.

Tvaṃ gantvā Māgadhabhāsakkharena likhāhi ti<sup>2</sup> uyyojīyamāno Buddhaghosathero Sīhaḍadīpaṃ gantvā Anurādhapure Mahāvihāraṃ pavisitvā Saṃghapālatherassa santike saddhīṃ Sīhaḍatṭhakathāya theravāde sutvā atṭhakathaṃ karissāmi ti ārocesi. Sīhaḍabhikkhū ca pubbe vuttanāyen' eva sīle patitṭhāyā ti ādi gāthaṃ niyyādesuṃ. Buddha-ghoso ca saddhīṃ atṭhakathāya piṭakattayaṃ saṃkhipitvā Visuddhimaggaṃ akāsi.

Pubbe vuttanāyen' eva Sakko antaradhāpetvā tikkhattuṃ kārāpesi. Saṃghapālathero pi ārādhayitvā piṭakattayaṃ niyyādesi ti.

Kiñcā pi nānāgandhesu nānākārehi Buddhaghosuppati āgatā. Tathā pi Buddhaghosatherassa Sīhaḍadīpaṃ gantvā piṭakattayaṃ likhanam<sup>3</sup> atṭhakathānaṃ ca karaṇam eva pamāṇan ti manokiliṭṭhaṃ na uppādetabban ti Buddha-ghosathero piṭakattayaṃ likhitvā Jambudīpaṃ paccāgamaṃsi<sup>4</sup>.

Icevamaṃ pālibhāsāya pariyattim parivattitvā<sup>5</sup> pacchā<sup>6</sup> ācariyaparamparasissānusissavasehi<sup>7</sup> Sīhaḍadīpe jinacakkaṃ majjhantikaṃsumālī viya atidibbati. Anekakoṭipamāṇehi

<sup>1</sup> A. D. atṭhakathāya. B. atṭhakathāyo.

<sup>2</sup> B. likhehi ti. D. 'hi taṃ. <sup>3</sup> A. linaṃ.

<sup>4</sup> A. D. pacchāgamaṃsi. <sup>5</sup> A. parivattetvā.

<sup>6</sup> A. pabbajjā. <sup>7</sup> All MSS. but D. sissavasehi.

sotāpanna-sakadāgāmi-anāgāmi-arahantehi Laṅkāḍīpaṃ atisobhati sabbapāliphullena tiyojanakapārīcattakarukkhena Tāvātimsabhavanam viya sahapattapadumādīhi<sup>1</sup> mahāpokkharāṇi viya tesu tesu thānesu maggamahāmaggaāpānagharadvāratitthavanapabbataguhāmandiravihārasālādīsu aladdhamaggaphalaṭṭhānanā nāma kiñci natthi thokaṃ āgmetvā piṇḍāya tiṭṭhamānapadese pi maggaphalāni labhimsu yeva. Maggaphalāni sacchikarontānam puggalānam bāhullatāya ayaṃ puthujjano ayaṃ puthujjano ayaṃ puthujjano ti aṅgulim pasāretvā dassetabbo hoti. Ekasmim kāle Sihālādīpe puthujjanabhikkhu nāma n'atthi.

Tathā hi vuttam Vibhaṅgaṭṭhakathāyam:

Ekavāraṃ puthujjanabhikkhu nāma natthī ti.

Abhiññālabhinnaṃ kira mahiddhikānaṃ gamanāgamanava-  
sasena suriyobhāsaṃ alabhitvā dhaññakoṭṭakā<sup>2</sup> mātuḡāma-  
dhaññaṃ koṭṭitaṃ okāsaṃ na labhimsu. Devalokato  
Sumanasāmaṇero dakkhiṇakkhakaṃ Sihaḷadīpaṃ ānetvā  
tassa pāṭihāriyaṃ dassanavasena udakabindūhi tiyojana-  
satam sakalam pi Laṅkādīpaṃ vyāpetvā bhagavatā pari-  
bhuttacetiyaṅgaṇaṃ viya hutvā nāvāya gacchantā mahā-  
samudde udakato nālikeramattam pi disvā sakala-Laṅkā-  
dīpaṃ pūjenti. Mahā-Mahindatherassa santike Ariṭṭhat-  
therena saddhim pañcamattā bhikkhusatā paṭhamaṃ tāva  
Vinayaṇītaṃ uggaṇhimsu ti. Imehi kāraṇehi Laṅkādīpaṃ  
jinacakkassa patitṭhānaṃ hutvā varadīpaṃ ti nāmaṃ paṭi-  
labhi. Sihaḷadīpe yeva ṇītaṃ potthakārūḷhavasena  
patitṭhāpetvā tato pacchā Coranāgassa nāma rañño kāle  
sakala-Laṅkādīpaṃ dubbhikkhabhayena pīḷetvā ṇītaṃ  
dhārentā bhikkhū Jambudīpaṃ āgamaṃsu.

Anāgantvā tatth' eva ʔitā pi bhikkhū chātakabbhayena  
piḷetvā udarapaṭaḷam bandhitvā kucchiṃ vālukārāsīmhi  
ʔapetvā piṭakattayam dhāresum.

Kūṭakannatissassa rañño kāle yeva dubbhikkhabhayam  
vūpasamitvā Jambudīpato bhikkhū puna gantvā<sup>3</sup> Sihaḷadīpe  
hi t̥hitehi bhikkhūhi saddhim Mahāvihāre piṭakattayam

<sup>r</sup> A. satapatta<sup>o</sup>

<sup>2</sup> Min: *corr.* to °kotthakā.

<sup>3</sup> D. gatanatthā.

avirodhāpetvā samasamaṃ katvā t̥hapesum. T̥hāpetvā ca pana Sihalādīpe yeva suṭṭhu dhāresum.

Tatth' eva aṭṭhakathāyo Buddhaghosathero Māgadhabhāsāya parivattetvā viraci. Pacchā ca yebhuyyena tatth' eva aṭṭhakathā-ṭikā-anumadhulakkhaṇagaṇṭhigandhantarāni akamsu.

Puna sāsanaṃ nabhe ravindu va pākāṇa ti. Tattha Buddhavamsaṭṭhakathaṃ Buddhadattathero akāsi. Itivuttodāna-Cariyāpitaka-Thera-Therī-Vimānavatthu-Peta-vatthu-Nettiatṭhakathāyo ācariya-Dhammapālathero akāsi. So ca ācariya-Dhammapālathero Sihalādīpassa samīpe Daṃḍaraṭṭhe Padaraṭṭhamhi nivāsītattā Sihalādīpe yeva saṃgaḥetvā vattabbo.

Paṭisambhidāmaggaṭṭhakathaṃ Mahānāmo nāma thero akāsi. Mahāniddeṣaṭṭhakathaṃ Upaseno nāma thero akāsi.

Abhidhammaṭṭikam pana Ānandathero akāsi. Sā ca sabbāsaṃ ṭikānaṃ ādibhūṭattā Mūlaṭṭikā ti pākāṇā.

Visuddhimaggassa mahāṭṭikam, Dighanikāyaṭṭhakathāya ṭikam, Majjhimanikāyaṭṭhakathāya ṭikam, Samyuttanikāyaṭṭhakathāya ṭikam sā ti imāyo ācariya-Dhammapālathero akāsi.

Sāratthadīpaniṃ nāma Vinayaṭṭikam Aṅguttaranikāyaṭṭikā ca Parakkama-Bāhurañña yācīto Sāriputtathero akāsi. Vimativinodaniṃ nāma Vinayaṭṭikam Daṃḍaraṭṭhāvāsī Kassapaṭṭhero akāsi.

Anuṭṭikam pana ācariya-Dhammapālathero. Sā ca Mūlaṭṭikāya anuttānaṭṭhāni uttānāni katvā saṃvaṇṇitattā anuṭṭikā ti vuccati.

Visuddhimaggassa Cūlaṭṭikam Madhudīpaniṃ ca aññatarā therā akamsu.

Sā ca Mūlaṭṭikāya atthāvasesāni ca anuttānaṭṭhāni uttānāni ca katvā Mūlaṭṭikāya saddhiṃ saṃsanditvā katattā madhurasattā ca Madhudīpani ti vuccati.

Mohavicchedaniṃ pana lakkhaṇagandhaṃ Kassapaṭṭhero akāsi.

Abhidhammāvatāraṃ pana Rūpārūpavibhāgaṃ Vinaya-vinicchayaṃ ca Buddhadattathero, Vinayasamgaḥaṃ Sāriputtathero, Khuddasaṅkhaṃ Dhammasirithero, Para-

matthavinicchayaṃ Nāmarūpaparicchedaṃ Abhidhammatthasaṃgahaṇ ca Anuruddhathero, Saccasaṅkhepaṃ Dhammapālathero, Khemaṃ Khemathero te ca saṅkhepato saṃvaṇṇitattā sukhena ca lakkhaṇiyattā lakkhaṇagandhā ti vuccanti.

Tesaṃ pana saṃvaṇṇanāsu Abhidhammatthasaṃgahassa porāṇaṭikaṃ Nava-Vimalabuddhithero<sup>1</sup> akāsi, Sacca-saṅkhepa-Nāmarūpapariccheda-Khemā-Abhidhammāvatarāṇaṃ porāṇaṭikaṃ Vācissara-Mahāsāmithero, Paramatthavinicchayassa porāṇaṭikaṃ Mahābodhithero.

Abhidhammatthasaṃgahābhidhammāvatarābhinavaṭikaṃ Sumaṅgalasāmithero, Saccasaṅkhepābhinavaṭikaṃ Araṇṇa-vāsithero.

Nāmarūpaparicchedābhinavaṭikaṃ Mahāsāmithero, Paramatthavinicchayābhinavaṭikaṃ aññatarathero, Vinayavinicchayaṭikaṃ Revatathero, Khuddasikkhāya purāṇaṭikaṃ Mahāyasathero, tāya yeva abhinavaṭikaṃ Saṃgharakkhitathero ti.

Vajirabuddhiṃ nāma Vinayagaṇṭhipadattham Vajirabuddhithero.

Cūlagaṇṭhi-Majjhimagāṇṭhi-Mahāgaṇṭhiṃ ca Sihaladīpavāsino therā. Te ca padakkamena asaṃvaṇṇetvā anuttānaṭṭhāne yeva saṃvaṇṇitattā gaṇṭhipadatthā ti vuccanti.

Abhidhānapadīpikaṃ pana Mahā-Moggallānathero, Atthavyākhyānaṃ<sup>2</sup> Cūlabuddhathero, Vuttodayaṃ Saṃbandhacintanaṃ<sup>3</sup> Subodhālamkāraṇ ca Saṃgharakkhitathero.

Vyākaraṇaṃ Moggallānathero, Mahāvamsaṃ, Cūlavamsaṃ, Dīpavamsaṃ, Thūpavamsaṃ, Bodhivamsaṃ, Dhātuvamsaṃ ca Sihaladīpavāsino therā.

Dāṭhādātuvamsaṃ pana Dhammakittithero akāsi.

Ete ca pāḷimuttakavasena vuttattā gandhantarā ti vuccanti.

Icevaṃ Buddhaghosādayo theravarā yathābalaṃ yathāsattiṃ pariyattisāsanam upatthambhetvā bahūhi mūlehi bahūhi sākhāhi bahūhi ca viṭapehi upatthambhiyamāno

<sup>1</sup> B. omits nava. <sup>2</sup> MSS. Atthavyakkhānaṃ. <sup>3</sup> B. °cittam.



vepullam āpajjamāno mahānigrodharukkho viya thiram  
hutvā cirakālam tiṭṭhati ti veditabbam.

Idam Sihalādiṇe potthakārūlhato pacchā sāsanassa  
patitṭhānam.

Ete pi ca mahātherā yathā sattim yathā balam  
Atṭhakathādayo katvā maccumukham upāgamum.

Seyyathā pi ca lokasmin obhāsivāna<sup>1</sup> candimā  
Āvahitvāna sattānam hitam attham va gacchati.

Evam eva mahātherā nānobhāsehi bhāsiya  
Āvahitvāna sattānam hitam maccum upāgamum ti.

Iti Sāsanavamse Sihalādīpikasāsanavamsakathāmaggo  
nāma dutiyo paricchedo.

Idāni yathāṭṭhapitamātikāvasena Suvannabhūmiratṭhe  
Sāsanavamsakathāmaggassa vattum okāso anuppatto tasmā  
Suvannabhūmiratṭhasāsanavamsakathāmaggam ārabhis-  
sāmi.

Tattha Suvannabhūmi ti tisu Rāmaññaratṭhesu ekassa  
nānam. Tīṇi hi Rāmaññaratṭhāni honti Hamsāvati-Muttima-  
Suvannabhūmivasena. Ekadesena sabbam pi Rāmañña-  
ratṭham gahetabbam. Tattha pana Uklāpajanapade<sup>2</sup>  
Taphussa-Bhallike<sup>3</sup> ādim katvā bhagavato abhisambuḍḍhitvā  
sattasattāhesu atikkantesu yeva āsāhimāsassa juṇhapak-  
khapañcamadivasato paṭṭhāya Rāmaññaratṭhe sāsanam  
patitṭthahi.

Idam Rāmaññaratṭhe paṭhamam sāsanassa patitṭhānam.

Bhagavato abhisambuddhakālato pubbe yeva Aparantaka-  
ratṭhe Subhinnanagare Tissarañño kāle ekassa amaccassa  
Tisso Jayo cā ti dve puttā ahesum. Te gihibhāve samvegān  
labhitvā mahāsamuddassa samīpe Gajjagirimhi nāma pab-  
bate isipabbajjam pabbajjitvā nisidimsu. Tadā nāgiyā

<sup>1</sup> A. obhāsetvāna. <sup>2</sup> S. Ullāpa°

<sup>3</sup> A. Taphussū. B. Thaphussū.

vijjādharo santhavaṃ katvā dve aṇḍāni vijāyitvā sā nāgi lajjāya tāni vijahitvā gacchi.

Tadā jettho Tissakumāro tāni labhitvā kaniṭṭhena saddhiṃ vibhajitvā<sup>1</sup> ekaṃ ekassa santike ṭhapesi. Kāle atikkante tehi aṇḍehi dve manussā vijāyimsu. Te dasavassavaye sampatte kaniṭṭhassa aṇḍato vijāyane daharo kālaṃ katvā Majjhimadesse Mithilānagare Gavampati nāma kumāro hutvā uppajji. So sattavassikakāle buddhassa bhagavato santike niyyādetvā pabbājetvā aciren' eva arahā ahosi. Jetṭhassa pana aṇḍato vijāyane daharo dvādasavassikakāle Sakko devānaṃ indo āgantvā Rāmaññaratṭhe Sudhammapuraṃ nāma nagaraṃ māpetvā Siharājā ti nāmena tattha rajjaṃ kārāpesi. Silālekhaṇe pana Sirimāsoko ti nāmena ti vuttaṃ. Gavampatithero ca attano mātaraṃ daṭṭhukāmo Mithilānagarato āgantum ārabhi. Tadā dibbacakkhunā mātuyā kālaṃ katabhāvaṃ ñatvā idāni me mātā kuhim uppajjati ti āvajjanto<sup>2</sup> bāhullena nesādake vaṭṭānaṃ nivāsanaṭṭhānabhūte dese uppajjati ti ñatvā sac' āhaṃ gantvā na ovādeyyaṃ mātā me apūyagamaniyaṃ apuññaṃ vicinitvā catūsu apūyesu uppajjeyyā ti cintetvā bhagavantam yācitvā Rāmaññaratṭhaṃ vehāsamaggena āgacchi. Rāmaññaratṭhe Sudhammapuraṃ patvā attano bhātunā Siharājena saddhiṃ raṭṭhavāsinaṃ dhammaṃ desetvā pañcasu silesu paṭiṭṭhāpesi. Atha Siharājā āha: Lokesu bhante tvam asi aggataro puggalo ti. Na mahārāja ahaṃ aggataro tisu pana bhavesu sabbesaṃ sattānaṃ makuṭasamkāso Gotamo nāma mayhaṃ satthā atthi. Idāni Majjhimadesaṃ Rājagahaṃ paṭivasati ti.

Evam pana bhante sati tumhākaṃ ācariyaṃ mayaṃ daṭṭhum arahāma vā no vā ti pucchi. Gavampatithero ca: Āma mahārāja arahatha bhagavantam daṭṭhum. Ahaṃ yācitvā āgacchāmi ti vatvā bhagavantam yāci.

Bhagavā ca abhisambujjhितvā atṭhame vasse saddhiṃ anekasatabhikkhūhi Rāmaññaratṭhe Sudhammapuraṃ ākā-

<sup>1</sup> B. vicājitvā. Min: vibhājitvā.

<sup>2</sup> A. āvajjento āvajjento.

sena āgamāsi. Rājavanse pañcahi bhikkhusatehi āgamāsi ti vuttam. Silālekhane pana vīsatisahassamattehi bhikkhūhi ti vuttam.

Ettha ca yasmā bhagavā sapaṇiso yeva āgacchi na ekako<sup>1</sup> ti ettakam eva icchitabbam tasmā nānāvadatam paṭicca cittass'ākulitā na uppādetabbā ti.

Atha āgantvā Ratanamaṇḍape<sup>2</sup> nisīditvā sarājikānaṃ raṭṭhavāsinaṃ amatarasaṃ adāsi tisu saraṇesu pañcasu ca silesu patitṭhāpesi.

Atha bhagavā dassanattṭhāya āgatānaṃ channaṃ tāpa-sānaṃ cha kesadhātuyo pūjanattṭhāya adāsi. Tato pacchā sattatimsa vassāni pūjetvā<sup>3</sup> parinibbānakāle pi bhagavato adhiṭṭhānānurūpena citakathānato tettiṃsa dante gaḥetvā Gavampatithero Sudhammapuraṃ ānetvā Siharañño datvā tettiṃsa cetiyāni patitṭhāpesi.

Evam bhagavato parinibbānato aṭṭhame yeva vasse Gavampatithero Rāmaññaratṭhe Sudhammapure sāsaṇaṃ patitṭhāpesi.

Idaṃ Rāmaññaratṭhe dutiyaṃ sāsaṇassa patitṭhānaṃ.

Bhagavato parinibbutapañcatimsādhikānaṃ dvinnam sa-tānaṃ upari Suvannabhūmiṃ nāma Rāmaññaratṭham āgantvā Soṇathero Uttarathero cā ti dve therā pañcavaggakammārahehi bhikkhūhi saddhiṃ sāsaṇaṃ patitṭhāpesuṃ.

Te ca therā Mahā-Moggaliputta-Tissatherassa saddhi-vihārikā ti aṭṭhakathāyaṃ āgatā.

Taphussa-Bhallike<sup>4</sup> Gavampatitherañ ca paṭicca sāsaṇaṃ tāva patitṭhahi.

Tañ ca na sabbenā sabbam ogāhetvā ye ye pana saddhā sampannā<sup>5</sup> te te attano attano icchāvasen'eva sāsaṇaṃ paśīdiṃsu.

Pacchā pana Soṇuttaratherā mahussāhena ācariya-anattiyā sāsaṇassa patitṭhāpanattṭhāya ussukkaṃ āpannā

<sup>1</sup> B. S. ekato. <sup>2</sup> B. maṇḍappe. <sup>3</sup> Min: pūretvā.

<sup>4</sup> B. Tapussu Bhallike. <sup>5</sup> A. B. pasannā.

patitthāpesum. Tena Atthakathāyaṃ etaṃ raṭṭhaṃ gantvā ettha sāsanaṃ patitthāpehi ti kārītapaccayavasena ānattivibhattivasena ca vuttam<sup>1</sup>.

Tadā pana Suvannabhūmiratthe Sudhammapure Sirimāsoko nāma rājā rajjaṃ kāresi. Tañ ca<sup>2</sup> Sudhammapuranāma Kelāsapabbatamuddhani dakkhiṇāya anudisāya pubbaḍḍhabhāgena pabbatamuddhani aparaddhabhāgena bhūmitale tiṭṭhati.

Tāni yeva gulapācakānaṃ manussānaṃ gehasadisāni gehāni yebhuyyena saṃvijjanti ten' eva Golamittikanāmena pi vohariyanti.

Tassa pana nagarassa mahāsamuddasamīpe thitattā daka-yakkhiṇī sabbadā āgantvā rājagehe jāte jāte kumāre khādī.

Soṇutteratherānaṃ sampattadivase yeva rājagehe ekaṃ puttam vijāyi. Dakayakkhiṇī ca khādissāmī ti saha pañcahi yakkhiṇīsatehi āgatā taṃ disvā manussā bhāyitvā mahāviraṇaṃ ravanti. Tadā therā bhayānakam sihasīsavasena<sup>3</sup> ekasīsarīradvayasambandhasaṇṭhānaṃ manusīharūpaṃ māpetvā<sup>4</sup> dassetvā taṃ yakkhiṇiṃ sapariṣaṃ palāpesum. Therā ca puna yakkhiṇiṃ anāgamanatthāya parittam akamsu. Tasmiṃ ca samāgame āgatānaṃ manussānaṃ Brahmajālasuttaṃ adesayum. Saṭṭhimattasahassā sotāpannādīparāyaṇā ahesum. Kuladārakānaṃ addhuddhāni<sup>5</sup> saḥassāni pabbajimsu kuladhītānaṃ pana diyaḍḍhasahassam. Rājakumārānaṃ pañcasatādhikasahassamattaṃ pabbajimsu. Avasesā pi manussā sarāṇe patitthahimsu.

Evam so tattha sāsanaṃ patitthāpesi ti.

Vuttañ ca Atthakathāyaṃ:

Suvannabhūmiṃ gantvāna Soṇuttarā mahiddhikā

Pisāce niddhamitvāna Brahmajālam adesayun ti.

Tato paṭṭhāya rājakumārānaṃ Soṇuttaranāmehi yeva nāmaṃ akamsu. Avasesadārakānaṃ pi rakkhasabhayato<sup>6</sup>

<sup>1</sup> D. catuttham. <sup>2</sup> Min: taṃ hi. <sup>3</sup> B. A. omit siha.

<sup>4</sup> S. pāpetvā. <sup>5</sup> B. S. addhādi. D. addhuni.

<sup>6</sup> S. rakkhasāyatho.

vimocanattham tālapattabhujjapattesu therehi māpitam manusiharūpaṃ dassetvā matthake t̐apesum. Manussā ca silāmayam manusiharūpaṃ katvā Sudhammapurassa āsanne padese t̐apesum. Tam yāvajjatanā atthi ti. Iccevaṃ bhagavato parinibbānato pañcatimsādhike vassasate sampatte Soṇuttaratherā āgantvā sāsanaṃ patit̐thāpetvā anuggaḥaṃ akamsū ti.

Idaṃ Rāmaññaraṭṭhe tatiyaṃ sāsanaṃ patit̐thānaṃ.

Tato pacchā chasatādhike sahasse sampatte pubbe vutthehi tihi kāraṇehi sāsanaṃ uppatit̐thānabhūtaṃ Rāmaññaraṭṭhaṃ dāmarikacorabhayena pajjararogabhayena sāsanaṃ paccatthikabhayena cā ti tihi bhayehi ākulitaṃ ahosi.

Tadā ca tattha sāsanaṃ dubbalaṃ ahosi yathā udaye mande tatra jātā uppalāṃ dubbalā ti.

Tattha bhikkhū pi sāsanaṃ yathā kāmaṃ pūretum na sakkā. Sūriyakumārassa nāma Manohārirañño pana kāle sāsanaṃ ativiya dubbalaṃ ahosi. Jinacakke ekasat̐thādhike<sup>1</sup> vassasate sampatte kaliyuge ca ekūnavisat̐thādhike catuvassasate sampatte Arimaddananagare Anuruddho nāma rāja tato saha piṭakena bhikkhusaṃghaṃ ānesi. Tato pacchā jinacakke navādhike sattasate sahasse ca sampatte Laṅkā-dipe Sirisaṃghabodhi-Parakkamabāhumahārājā sāsanaṃ sodhesi. Tato channaṃ vassānaṃ upari kaliyuge dvattimsādhike pañcasate sampatte Uttarājīvo nāma thero sāsane pākāto ahosi.

So pana Rāmaññaraṭṭhavāsino Ariyavamsatherassa saddhivihāriko.

Ariyavamsathero pana Kappuṇṇanagaravāsino<sup>2</sup> Mahākālatherassa saddhivihāriko. Mahākālathero pana Sudhammapuravāsino Prāṇadassītherassa<sup>3</sup> saddhivihāriko.

Ayam pana Uttarājīva-Chapadatherānaṃ vamsadīpanattham vuttā. So pana Prāṇadassīthero<sup>4</sup> lokiyābhiniñño labhitvā niccaṃ abhinhaṃ pāto va Magadharat̐the

<sup>1</sup> B. ekasatādhike.

<sup>2</sup> B. Kambuṇṇanagara° A. kappuna°

<sup>3</sup> S. addaṃ dasa° <sup>4</sup> A. Brāṇadassī.

Uruvelanigame<sup>1</sup> mahābodhiṃ gantvā mahābodhiyaṅgaṇaṃ sammajjitvā puna āgantvā Sudhammapure piṇḍāya cari. Idam therassa nibaddhavattaṃ.

Ayañ ca attho. Sudhammapurato Magadharatṭhaṃ gantvā Uruvelanigame vāṇijakammaṃ karontā tadākāraṃ passitvā paccāgamanakāle Sudhammapuravāsinaṃ kathe-suṃ.

Tasmā viññāyati<sup>2</sup> tasmiñ ca kāle Uttarājivathero pari-puṇṇavāsivassena Chapadena nāma sāmaṇerena saddhiṃ Sihaḷadīpaṃ gacchi. Sihaḷadīpavāsino ca bhikkhū: mayaṃ Mahā-Mahindatherassa vamsikā bhavāma tumhe pi Soṇu-taratherānaṃ vamsikā bhavatha, tasmā mayaṃ ekavamsikā bhavāma samānavādikā ti vatvā Chapadasāmaṇerassa upa-sampadakkammaṃ akāmsu.

Tato pacchā cetiyavandanādīni kammāni niṭṭhāpetvā Uttarājivathero saddhiṃ bhikkhusaṃghena Arimaddana-nagaraṃ<sup>3</sup> paccāgamāsi.

Chapadassa pana etad ahosi: sac' ahaṃ ācariyena saha Jambudīpaṃ gaccheyyaṃ bahūhi nātipalibodhehi pari-yattuggaḥaṇe antarāyo bhaveyya<sup>4</sup>. Tena hi Sihaḷadīpe yeva vasitvā pariyattim uggahetvā paccāgamiṣāmi ti. Tato ācariyassa okāsaṃ yācitvā Sihaḷadīpe yeva paṭivasi. Sihaḷadīpe vasitvā yāva laddhatherasammutikā pariyattim pariyāpunitvā puna Jambudīpaṃ paccāgantukāmo ahosi. Atha tassa etad ahosi: ahaṃ ekako va gacchanto sace mama ācariyo natthi sace pi Jambudīpavāsinaṃ bhikkhu-saṃghena saddhiṃ Vinayakammaṃ kātuṃ na iccheyyaṃ evaṃ sati viṣuṃ kammaṃ kātuṃ na sakkuṇeyyaṃ, tasmā piṭakadharehi catūhi therehi<sup>5</sup> saddhiṃ gaccheyyaṃ iccetam kusalan ti.

Evam pana cintetvā Tāmalittigāmaṃvāsinaṃ Sivalitherena, Kambojarañño puttabhūtena Tāmalindatherena, Kiñcīpura-vāsinaṃ Ānandatherena Rāhulatherena cā ti imehi catūhi therehi saddhiṃ nāvāya paccāgacchi<sup>6</sup>.

<sup>1</sup> Min: 'nigamaṃ. <sup>2</sup> B. viññāyī ti.

<sup>3</sup> A. Ariyamaddana° <sup>4</sup> S. bhaveyyaṃ.

<sup>5</sup> Min. and B. omit therehi. <sup>6</sup> B. gañchi.

Te ca therā piṭakadharā ahesum<sup>1</sup> dakkhā thāmasampannā ca tesu visesato Rāhulathero thāmasampanno. Kusimanagaram sampattakāle upakatṭhavassūpagamanakālo hutvā Arimaddananagare ācariyassa santikaṃ asampāpunitvā Kusimanagare yeva vassam upagamimsu.

Tesam vassūpagamanavihāravatthuārāmapākāro ca Kusimanagarassa dakkhiṇadisābhāge yāvajjatanā atthi.

Vassam vuṭṭhakāle pana mahāpavāraṇāya pavāritvā<sup>2</sup> te pañca therā Arimaddananagaram agamaṃsu.

Uttarājivathero ca Arimaddananagaravāsīhi bhikkhūhi visum hutvā samghakammāni akāsi. Kiñcā pi c'ettha Uttarājivatherādayo Sihaḷadipato paccāgantvā Arimaddananagare vasitvā sāsanaṃ anuggaheṣum.

Rāmaññaratṭhe pana jātattā pubbe ca tattha nivāsittā<sup>3</sup> idha dassitā ti daṭṭhabbā.

Tasmiṃ ca kāle Daḷanagare Padīpajeyyagāme jāto Sāriputto nāma mahallakasāmaṇero eko Arimaddananagaram gantvā Ānandatherassa santike upasampajjitvā pariyattim pariyāpuṇi.

So bahussuto ahosi dakkho thāmasampanno ca. Tam attham sutvā Narapati-cañ-sū<sup>4</sup> rājā cintesi: Sace so aṅgapaccāngasampanno bhaveyya ācariyaṃ katvā ṭhapessāmi anuggahessāmi ti. Rājā evaṃ cintetvā rājapurise pesetvā vimamsāpesi.

Rājapurisā ca tassa<sup>5</sup> chinnapādaṅguṭṭhaggatam<sup>6</sup> passitvā tam attham rañño ārocesum. Rājā tam sutvā evaṃ vikalāṅgapaccāṅgo bhaveyya padhānācariyaṭṭhāne ṭhapetum na yutto ti katvā padhānācariyabbhāvam na akāsi. Pūjāsakkāramatten' eva anuggahaṃ akāsi.

Ekasmiṃ ca kāle Dhammavilāso ti lañcam<sup>7</sup> datvā Rāmaññaratṭhe sāsanaṃ sodhetvā parisuddham karohi ti Rāmaññaratṭham pesesi.

<sup>1</sup> Min: honti.    <sup>2</sup> A. pavāretvā.    <sup>3</sup> B. nivāsattā.

<sup>4</sup> B. Narapati-cañ-chu. D. °cañ ñu.

<sup>5</sup> A. B. yassa. D. h'assa. S *corr. to* tassa.

<sup>6</sup> A. °aṅguṭṭhatam.    <sup>7</sup> A. B. lañcam.

So ca Rāmaññarattham gantvā Daḷanagare bahunnam bhikkhūnam dhammavinayaṃ vācetvā sāsanaṃ paggahehi. Tattha ca Rāmaññamanussā tassa Dhammavilāsatherassa sissānusissā Sihaḷabhikkhūgaṇā ti vocharanti. Icevaṃ Sihaḷadīpikassa Ānandatherassa sissaṃ Dhammavilāsaṃ paṭicca Rāmaññaratthe Sihaḷadīpato sāsanaṃ āgata-maggo ti.

Idaṃ Rāmaññaratthe catuttham sāsanaṃ patitthānam.

Tasmiṃ ca kāle Muttimanagare aggamahehiyā ācariyā Buddhavaṃsathera-Mahānāgatharā Sihaḷadīpaṃ gantvā Mahāvihāravāsigaṇavaṃsabhūtānaṃ bhikkhūnaṃ santike puna sikkhaṃ gaṇhitvā Muttimanagaraṃ paccāgantvā Muttimanagaravāsīhi bhikkhūhi viṣuṃ hutvā saṃgha-kammāni katvā sāsanaṃ paggaheṣuṃ. Te ca therā paṭicca Rāmaññaratthe puna Sihaḷadīpato sāsanaṃ āgataṃ ti.

Idaṃ Rāmaññaratthe pañcamam sāsanaṃ patitthānam.

Tato pacchā ca Muttimanagare Setibhindassa rañño mātuyā ācariyo Medhaṃkaro nāma thero Sihaḷadīpaṃ gantvā Sihaḷadīpe araññavāsīnaṃ mahātherānaṃ santike puna sikkhaṃ gaṇetvā pariyattim pariyāpūnitvā suvaṇṇa-rajatamaye tipusāsachanne Setibhindassa rañño mātuyā kārapite vihāre nisīditvā sāsanaṃ anuggahehi. Lokadīpa-kasāraṇ ca nāma gandham akāsi. Athāparam pi Muttima-nagare Sevasuvaṇṇasobhano nāma thero Sihaḷadīpaṃ gantvā Mahāvihāravāsigaṇavaṃsabhūtānaṃ therānaṃ santike puna sikkhaṃ gaṇetvā Muttimanagaraṃ eva paccāgacchi<sup>1</sup>.

So pana thero araññe yeva vāsī dhutaṅgadharo ca ahoṣi appiccho, santuttho, lajjī, kukkucako, sikkhākāmo dakkho thāmasampanno ca. Sihaḷadīpe Kalambumhi nāma jātassare udakukkhepasīmāyaṃ atirekapañcavaggena Vanaratanaṃ nāma saṃgharājāṃ upajjhāyaṃ katvā Rāhula-Bhaddaṃ nāma Vijayabāhurañño ācariyabhūtaṃ therāṃ kammavā-cācariyaṃ katvā upasampajji. So ca thero pun' āgantvā<sup>2</sup> Muttimanagare yeva vasitvā gaṇaṃ vaḍḍhetvā sāsanaṃ anuggahehi ete ca dve there paṭicca Rāmaññaratthe Sihaḷadīpato sāsanaṃ āgataṃ.

<sup>1</sup> B. gañchi.

<sup>2</sup> B. gantvā.



Idam Rāmaññaraṭṭhe chaṭṭham sāsanaṣṣa paṭiṭṭhānam.

Tato pacchā sāsanaṣṣena dvivassādhike dvisate kali-yugato ekāsītike sampatte Hamsāvatīnagare Siriparama-mahādhammarājā ti laddhanāmo Dhammacetiyyarājā Kusimamaṇḍale Hamsāvatīmaṇḍale Muttimamaṇḍale ca raṭṭhavāsino sapajam viya dhammena samena rakkhivā rajjam kāresi.

So ca rājā tisu piṭakesu catūsu ca vedesu vyākaraṇa-chandālamkāradisu ca cheko, sikkhitanānāsippo<sup>1</sup> nānābhāsasu ca pasuto saddhāsīlādiguṇopeto kumudakundasa-rada-candikāsamānasita-gajapati-bhūto<sup>2</sup> ca sāsane ca atīva pasanno ahoṣi.

Ekasmiṃ kāle so cintesi: bhagavato sāsanaṃ nāma pabbajjāupasaṃpadabhāvena sambandham upasaṃpada-bhāvo ca sīmāparisāvatthuñattikammavācāsampattihi sambandho ti. Evañ ca pana cintetvā Sīmāvinicchayaṃ tassa vaṇṇanam<sup>3</sup> Vinayasamgahaṃ tassa vaṇṇanam Sīmālamkāraṃ Sīmāsamgahaṃ ca saddato atthato ca punappunam upaparikkhitvā aññamaññaṃ saṃsanditvā pubbāparaṃ tūlayitvā bhagavato adhippāyo īdiso gandhakāraṇaṃ adhippāyo īdiso ti passitvā amhākaṃ Rāmaññaraṭṭhe baddhanadisaṃuddajātassaraḍāyo sīmāyo<sup>4</sup> bahukā pi samānā ayaṃ parisuddhā ti vavatthāpetuṃ dukkaṃ.

Evam sati sīmā parisā parisuddhā bhavituṃ dukkaṃ ti paṭibhāti.

Tato pacchā Rāmaññaraṭṭhe ti piṭakadharavyattapaṭi-balatherehi mantetvā rañño paṭibhānānurūpaṃ sīmāparisā parisuddhā bhavituṃ dukkaṃ ti therā vinicchiniṃsu<sup>5</sup>. Atha ra ḡjā evam pi cintesi: Aho vata sammāsambuddhassa sāsanaṃ pañca vassasahassāni paṭiṭṭhahissati ti gandhesu vutto pi samāno abhisambuddhato catusaṭṭhādhikadvisa-hassamatten 'eva kālena sāsane malaṃ hutvā upasaṃpada-kammesu kaṅkhāṭhānaṃ tāva uppajji kathaṃ pana pañca-vassasahassāni sāsanaṣṣa paṭiṭṭhānaṃ bhavissati ti evam

<sup>1</sup> B. °kappo.      <sup>2</sup> D. S. °candakā°

<sup>3</sup> A. D. S. vaṇṇanam.      <sup>4</sup> Min: sīmādayo.

<sup>5</sup> Min: vinicchindimso.



dasamiyaṃ sūraccaṅkāre<sup>1</sup> Citradūtaṃ saddhiṃ Moggallānatherapamukhehi bhikkhūhi ekāya nāvāya gamāpesi. Phaggaṇamāsassa aṭṭhamiyaṃ Sihalaḍḍiye Kalambutitthaṃ pāyāsi. Rāmadūtaṃ pana tasmim̐ yeva vasse māghamāsassa punnamito dvādasamiyaṃ candavāre saddhiṃ Somatherapamukhehi bhikkhūhi ekāya nāvāya gamāpesi.

Ujukaṃ pana vātaṃ alabhitvā citramāsassa jūṇhapakkhānavamiyaṃ Sihalaḍḍiye Valligāmaṃ pāyāsi. Tato pacchā te pi dve amaccā dvīsu nāvāsu ābhatāni dātabbapaṇṇā-kāravatthūni sandesapaṇṇāni ca Bhuvanekabāhurañño bhikkhusaṃghassa ca adāsi.

Rañña pesitabhikkhūnaṃ ca sandesapaṇṇe kathitanīyaṃ<sup>2</sup> eva Kalyāṇiyaṃ nāma nadiyaṃ udakukkhepasīmāyaṃ sāmaṇerabhūmiyaṃ patitthāpetvā puna upasampadakkamaṃ akāmsu.

Upasampajjitvā ca Bhuvanekabāhurājā nānāpakāre bhikkhūnaṃ sārūpe parikkhāre datvā idaṃ pana āmisadānaṃ yāva jīvitaṃ pariyoṣānā yeva paribhuñjitabbaṃ bhavissati nāmalañchaṃ<sup>3</sup> pana na jirissati ti katvā Rāmadūtassa nāvāya padhānabhūtassa Somatherassa Sirisaṃghabodhisāmi ti nāmaṃ adāsi.

Avasesānaṃ pana dasannaṃ<sup>3</sup> therānaṃ Kittisirimeghasāmi Parakkamabāhusāmi Buddhaghosasaṃsi Sihalaḍḍipavisuddhasāmi Guṇaratanadharasaṃsi Jīṇālaṃkārasāmi Ratanaṃālisaṃsi Sattamatejasāmi Bhuvanekabāhusāmi ti nāmāni adāsi. Citradūtassa nāvāya padhānabhūtassa Moggallānatherassa Dhammakittilokagarusāmi ti nāmaṃ adāsi. Avasesānaṃ pana Sirivanaratanasaṃsi Maṅgalatherasaṃsi Kalyāṇatissasaṃsi Candagirisāmi Siridantaḍḍhātusaṃsi Vanaṃvāsitaṃsaṃsi Ratanālaṃkārasāmi Mahādevasaṃsi Udumbaragirisāmi Cūlābhayaṭṭissaṃsi ti nāmāni adāsi. Bāvisātiyaṃ pana pacchā samaṇānaṃ nāmaṃ na adāsi. Abhinavasikkhaṃ pana sabbesaṃ yeva adāsi. Tato pacchā cetiyapūjanādīni katvā taṃ taṃ kiccaṃ nipphādetvā puna āgamaṃsu.

<sup>1</sup> B. *corrects to* suravāre.

<sup>2</sup> A. B. lañchaṃ.

<sup>3</sup> S. dasānaṃ.

Bhuvanekabāhurājā Citradūtā evaṃ āha: Rāmādhipati-  
no rāṇño paṇṇākāraṃ<sup>1</sup> paṭidātum icchāmi paṭidūtaṃ ca  
pesetum tāva tvaṃ āgamehi ti. Evam pana vatvā paccā-  
gamanakāle<sup>2</sup> caṇḍavātabhayena mahāsamuddamajjhe nāvā  
avagacchati<sup>3</sup>.

Tena Sihalarāṇño pesitanāvāya sannipatitvā āruhitvā  
āgacchantā tīni divasāni atikkamitvā puna caṇḍavātabha-  
yena agambhīratthāne silāya ghaṭṭetvā<sup>4</sup> laggitvā gantum  
asakkuntvā ekaṃ ulumpaṃ bandhitvā jamghen' eva  
agamamsu. Sihalarāṇño ca dūto paṇṇākāraṃ datvā  
paccāgamāsi. Bhikkhūsu ca cha bhikkhū antarāmagge  
yeva maccu ādāya gacchati aho aniccā vata saṅkhārā ti.

Honti c'ettha:

Imesam pana āradham  
Na kiccaṃ yāva niṭṭhitam  
Na tāva ādiyissanti  
Maccu natthi apekkhanā.

Nikkāruniko hi esa  
Balakkārena ādiya  
Rodamānaṃ va ṇātinam  
Anicchantam va gacchatī ti.

Rāmādhipatirājā ca tesam bhikkhūnaṃ pattakāle Haṃ-  
sāvatīnagarassa paccimasmiṃ disābhāge Naraśūreṇa nāma  
amaccena paribhutte gāmakhette pālīatthakathātikādayo  
punappunaṃ passitvā upaparikkhitvā simāsamūhanasīmā-  
sammutikammāni<sup>5</sup> kāraṇesi. Sihalaḍiṇe bhagavatā nāhāyita-  
pubbāya Kalyāṇiṇi nāma nadiyaṃ udakukkhepasīmaṃ  
katvā tattha Mahāvihāravāsīnaṃ bhikkhūnaṃ santike  
upaladdhaupasampadabhāvehi bhikkhūhi katattā Kalyāṇi-  
sīmā ti samaññaṃ akāsi.

Icevaṃ Rāmādhipatirājā patta-Lankābhikkhū nissāya  
sāsaṇaṃ suṭṭhu paṭiṭṭhitam akāsi. Kaliyugassa aṭṭha-

<sup>1</sup> A. paṇṇākādāraṃ.

<sup>2</sup> MSS. paccā āgamanakāle.

<sup>3</sup> Min: āgacchati.

<sup>4</sup> S. ghaṭetvā. D. ghaṭṭetvā.

<sup>5</sup> A. B. omit.

tiṃsādhika - atṭhavassasatakālato<sup>1</sup> yāva ekacattāṇisādhika-  
atṭhavassasatā tesam bhikkhūnam vaṃse asitimatā gaṇa-  
pāmoḁkṭhatherā ahesuṃ.

Tesam sissajātāni pana chabbisādhikāni dvisatāni  
catusahassāni dasahassāni ahesuṃ. Eṃam bhagavato  
sāsanam Rāmaññaratṭhe vuḁḁhim verūḁhim vepullam āpajji ti.

Idam Rāmaññaratṭhe pañcamam sāsanassa patitṭṭhanam.

Yadā pana Arimaddananagare Anuruddho nāma rājā  
Sudhammapuram sarājikam abhibhavitvā viddhamsi tadā<sup>2</sup>  
Rāmaññaratṭham rājasuññam hutvā tiṭṭhati<sup>3</sup>. Rāmaññaratṭhe  
Muttimanagare Soṇuttaravaṃso eko gaṇo, Sivalivaṃso eko,  
Tāmalindavaṃso eko, Ānandavaṃso eko, Buddhavaṃso eko,  
Mahānāgavaṃso eko ti cha gaṇā viṣuṃ viṣuṃ hutvā  
atṭhamsu nānāsaṃvāsakā nānānikāyā. Dhammacetiya-  
raññā pana kārapitasāsanam pi abhijjamānam<sup>4</sup> hutvā  
atṭhāsi. Samānasamvāso<sup>5</sup> ekanikāyo yeva ahoṣi. Hamaṣavati-  
Muttima-Suṃaṇṇabhūmivasena tiṇi pi Rāmaññaratṭhāni  
Sunāparantasamkhātena Marammaratṭhena ekābaddhāni  
hutvā tiṭṭhanti.

Pubbe ca Marammaratṭhindaṛājūnam ānāpavattanaṭṭhā-  
nāni ahesuṃ.

Tasmā Marammaratṭhato ekacce bhikkhū Rāmañña-  
ratṭham gantvā Kalyāṇisimāyam puna sikkham gaṇhimsu.  
Dhammacetiyaṛaññā kārapitasāsanam sakalam Maramma-  
ratṭham pi vyāpetvā ogāhetvā tiṭṭhati.

Rāmaññaratṭhe Soṇuttaratherānam sāsanam patitṭṭhā-  
pitakālato patṭhāya yāva Sudhammapure Maṇohariraññā  
arahantānam saṃviijamānatā veditabbā. Tato pacchā pana  
Uttarājiva-Ariyavaṃsa-Mahākāla-Prāṇadassītherānam kāle  
lokiyājñānābhinnālabhino<sup>6</sup> yeva saṃviijanti. Adhunā pana  
tisu pi Rāmaññaratṭhesu Dhammacetiyaṛaññā kārapitasā-  
sanam yeva tiṭṭhati. Ettha ca hetuphalasambandhavasena  
ādiāntavasena ca sāsanavaṃsam paññāya tūlayitvā ādīto

<sup>1</sup> A. Atṭhasatādhika°      <sup>2</sup> A. D. S. yadā.

<sup>3</sup> B. patitṭṭhahi.      <sup>4</sup> A. abhijjamānam.

<sup>5</sup> S. samānavamso.

<sup>6</sup> B. lokiyadhyānābhinnālabhiyo. Min: °labhiyo.

va dassitehi tihi nayehi yathā pavenī ghaṭṭiyati<sup>1</sup> tathā gaṇheyyā ti.

Ayañ ca Sāsanavaṃso lajjipesalasikkhākāmānaṃ yeva vasena vutto nālajjinaṃ vasenā ti daṭṭhabbo.

Tāya ca theraparamparāya Muttimanagaravāsī Medhamkarathero Lokadīpakasāraṃ<sup>2</sup> nāma gandhaṃ akāsi. Haṃsāvatinagaravāsī pana Ānandathero Madhurasāratthadīpanin<sup>3</sup> nāma Abhidhammatīkāya samvaṇṇanaṃ Hamsāvatinagaravāsī yeva Dhammabuddhathero Kavisāraṃ nāma chandovaṇṇanaṃ Hamsāvatinagaravāsī yeva Saddhammalampakarathero Paṭṭhānasāratthadīpanin<sup>4</sup> nāma pakaraṇaṃ tatth' eva<sup>5</sup> aññataro thero Apheggusāraṃ nāma gandhaṃ akāsi. Evaṃ anekappakārānaṃ gandhakārānaṃ mahātherānaṃ vasanaṭṭhānaṃ hutvā sāsanaṃ ogāhetvā virūḷhaṭṭhānaṃ ahoṣī ti.

Iti Sāsanavaṃse Suvannaabhūmisāsanaṃsakathāmaggo nāma tatiyo paricchedo.

Idāni pana Yonakaraṭṭhe sāsanass' uppattiṃ kathessāmi.

Bhāgavā hi veneyyahitāvaho Yonakaraṭṭhe mama sāsanaṃ cirakālaṃ patiṭṭhahissati ti pekkhitvā saddhiṃ bhikkhusaṃghena desacārikam āhīṇḍanto Labhuñjaṃ nāma nagaraṃ agamāsi. Tadā eko nesādo hariphalāṃ datvā taṃ parabhuñjitvā haribije khipite<sup>6</sup> pathaviyaṃ apatitvā akāse yeva patiṭṭhāsi<sup>7</sup>. Taṃ disvā sitaṃ pātvakāsi. Taṃ atthaṃ disvā Ānandathero pucchi. Anāgate kho Ānanda imasmiṃ ṭhāne mama dhātucetiyaṃ patiṭṭhahissati sāsanaṃ virūḷhaṃ āpajjissatīti vyākāsi.

Bhagavatā pana hariphalassa bhuñjitatṭhānattā Hari-bhuñjo ti tassa raṭṭhassa nāmaṃ ahoṣi. Dvinnaṃ tāpasānaṃ ṭhapitaṃ jalasuttitaṃ<sup>8</sup> paṭicca Yonakānaṃ bhāsāya Labhuñjo ti nāmaṃ ahoṣi. Tadā tattha Mapinnāya nāma ekissā mātīkāya samīpe nisinna eko lavakulikajetṭhako<sup>9</sup>

<sup>1</sup> B. ghaṭṭiyati. Min: ghaṭṭhiyati. A. ghaṇṭhiyati.

<sup>2</sup> A. Lokapadīpasāraṃ. <sup>3</sup> B. Madhu°

<sup>4</sup> A. B. °sāradīpanim. <sup>5</sup> A. Min: tath'eva.

<sup>6</sup> Min: khipi te. <sup>7</sup> A. B. tiṭṭhāsi.

<sup>8</sup> B. elasuttitaṃ. <sup>9</sup> B. lavapulika° A. lavakusika°

attano puttāṃ sattavassikaṃ bhagavato niyyādetvā pabbājesi. Kammatthānānuyogavasena aciren' eva arahattaṃ pāpuni. Sattavassikassa ca sāmaṇerassa arahattaṃ sacchikatattāhanatāṃ paṭicca Yonakabhāsāya etaṃ thānaṃ Ca-naḥ-ma iti vuccati. Cīrakālavasena Ja-maḥ-ma iti vuccati.

Tato paṭṭhāya yeva Yonakaratthe sāsanaṃ patitthāhi ti. Idam Yonakaratthe paṭhamam sāsanaṃ patitthānam.

Sāsane pana pañcatimsādhike dvivassasate sampatte Mahārakkhitathero Yonakarattṭhaṃ gantvā Kamboja-Khemāvara-Haribhūṇja-Ayuddhayādīsu anekādīsu rattṭhesu sāsanaṃ patitthāpesi.

Tāni hi sabbāni rattṭhāni saṃgahetvā<sup>1</sup> dassentehi<sup>2</sup> attṭhakathācariyehi Yonakalokaṃ ti okāsalokavācakena sāmāññasaddena vuttaṃ. Pakati h'esā gandhakārānaṃ yena kena c'ākārena atthantarassa viññāpanā ti.

Mahārakkhitathero ca saddhim pañcahi bhikkhūhi Pāṭaliputtato anilapaṭhamaggena Yonakalokaṃ āgantvā Kālākārāmasuttana Yonake pasādesi. Sattatisahassādhikapaṇasatasahassassa maggaṃ phalālaṃkāraṃ adāsi, santike c'assa dasa saḥassāni pabbajimsu. Evaṃ so tattha sāsanaṃ patitthāpesi.

Tathā ca vuttaṃ Attṭhakathāyaṃ:

Yonakarattṭhaṃ tadāgantvā so Mahārakkhito isi  
Kālākārāmasuttana te pasādesi Yonake ti.

Tato paṭṭhāya tesam sissaparamparā bahū honti gaṇana-pathaṃ vitivattā.

Idam Yonakarattṭhe Mahārakkhitatherādayo paṭicca dutiyaṃ sāsanaṃ patitthānam.

Yonakarattṭhe Lakunṇanagare jinacakke pañcavassasate maṇimayaṃ buddhapatiṃsaṃ māpetvā Vissakammadeva-putto<sup>3</sup> Nāgasenatherassa adāsi.

Nāgasenathero ca tasmim paṭimaṃhi dhātu āgantvā patitthātū ti adhiṭṭhāsi.

<sup>1</sup> A. taṃ gahetvā.

<sup>2</sup> A. and B. dassantehi.

<sup>3</sup> A. Visūkamma°

Adhiṭṭhānavasen'eva satta dhātuyo āgantvā tattha patitṭha-  
hitvā paṭihāriyaṃ dassesun ti Rājavaṃse vuttaṃ.

Taṇ ca vacanaṃ mama parinibbānato pañcavassasate  
atikkante ete uppajjissanti ti Milindapañhāyaṃ vuttava-  
canena kālāparimānavasena ca sameti. Yonakaraṭṭhe  
Milindarañño kāle jīnacakke pañcavassasate yeva Nāga-  
senatheraṃ paṭicca jīnacakkaṃ veruḷhaṃ hutvā patitṭhāsi.

Idaṃ Yonakaraṭṭhe Nāgasenatheraṃ paṭicca tatiyaṃ  
sāsanassa patitṭhānaṃ.

Kaliyuge pañca saṭṭhivasse Labhuñjanagarato saṃkamtivā  
Kyu-naḥ-ranagaraṃ<sup>1</sup> māpikassa Byaññā-co-ma-na-ra-  
nāmakassa<sup>2</sup> rañño kāle Majjhimadesato Kassapathero  
pañcahi therehi saddhīṃ āgacchi.

Tadā so rājā vihāraṃ katvā tesāṃ adāsi. Sihāladipato  
ca dhātuyo ānetvā eko thero āgacchi<sup>3</sup>. Dhātuto<sup>4</sup> paṭihāri-  
yaṃ disvā pasiditvā Labhuñjacetiye nidhānaṃ akāsi. Te  
ca there paṭicca Yonakaraṭṭhe sāsanavaṃso āgato.

Idaṃ Yonakaraṭṭhe catutthaṃ sāsanassa patitṭhānaṃ.

Kaliyuge dvāsaṭṭhādhiḥke sattaṣaṭṭhe Cīnaraṭṭhin-  
darājā abhibhavitvā sakalam pi Yonakaraṭṭhaṃ saṅkhu-  
bitaṃ<sup>5</sup> hoti. Tadā Mahādharmmagambhīrathero Mahā-  
Medhaṃkarathero cā ti dve therā Yonakaraṭṭhato saddhīṃ  
bahūhi bhikkhūhi Sihāladipaṃ agamaṃsu. Tadā Sihāladīpe  
dubbhikkhabhayena abhibhūto hutvā tato Siyāmaratṭhe  
Sokkatanagaraṃ puna agamaṃsu.

Tato pacchā Lakunnanagaraṃ gantvā sāsanaṃ pagga-  
hantānaṃ lajjipesalānaṃ bhikkhūnaṃ santike puna sikkhaṃ  
gaṇhimsu. Te ca therā Siyāmaratṭhe Yonakaraṭṭhe ca  
sabbattha sāsanaṃ patitṭhāpesuṃ.

Idaṃ Yonakaraṭṭhe pattalaṅke<sup>6</sup> dve there paṭicca  
pañcamaṃ sāsanassa patitṭhānaṃ.

Kaliyuge pañcaviśādhike aṭṭhavassasate sampatte Siri-  
saddhammalokapaticakkavattirājā Labhuñjacetiyaṃ puna

<sup>1</sup> B. Kyūjah-ra° A. Kyu-jā-ṇaḥ-ra° D. Kyi-ṇaḥ-tu-nari-  
māpitassa. <sup>2</sup> B. Byaññāli-co-ma-na-jah ra. D. Byaññāḥ  
co-ma-na-reh. <sup>3</sup> A. āgāñchi. <sup>4</sup> D. S. dhātuyo.

<sup>5</sup> B. sakkhumbhitam. D. saṃkhubbhitam. <sup>6</sup> pallaṅke.



mahantaṃ katvā tassa cetiyassa samīpe cattāro vihāre  
kārapetvā Mahā-medhāṃkaratherassa Sāriputtatherassa  
ca adāsi. Tadā pi te dve therā sāsaṇaṃ parisuddhaṃ  
katvā patitṭhāpesun ti.

Idaṃ Yonakarattṭhe Mahā-Medhāṃkara-Sāriputtathere  
paṭicca chaṭṭhaṃ sāsaṇassa patitṭhānaṃ.

Kaliyuge te cattālisādhike navutivasse sampatte Haṃ-  
sāvatinagare Anekasetibhindo nāma rājā Yonakarattṭhaṃ  
abhibhavitvā attano hatthagataṃ katvā balibhuñjanattāyā<sup>1</sup>  
jetṭhaputtassa Anuruddhassa nāma rājakumārassa datvā  
bahūhi amaccehi saddhiṃ tattha gantvā anurājabhāvena  
rajjāṃ kārapesi sāsaṇaṃ ca visodhetuṃ<sup>2</sup> Saddhamma-  
cakkasāmittheraṃ tena saddhiṃ pahīni. Anekasetibhindo  
kira rājā Yonakarattṭhaṃ vijayakāle<sup>3</sup> paṭhamāṃ sāsaṇassa  
patitṭhānabhūtaṃ idan ti katvā taṃ ratṭhāvāsino karama-  
rānitabhāvena<sup>4</sup> na aggahesi ti yathāvuttatheravamsesu ca  
eko Lakunnanagare araṇṇāvāsī thero tattha nagare ajja  
asukasmiṃ thāne eko mato ti<sup>5</sup> gihīnaṃ kathetvā yathā  
kathitaṃ bhūtaṃ hutvā ayaṃ abhiññālābhi ti pākato ahosi.

Tasmiṃ yeva ca nagare Mahāmaṅgalo nāma thero  
Anekasetibhindassa raṇṇo yujjhituṃ āgatakāle Anekase-  
tibhindo rājā maṃ pakkosissati samānajatikaṃ dūtaṃ  
pesessati ti pakkositakūlato paṭhamam eva vadi.

Yathāvuttaniyāmen' eva pakkosanato ayaṃ abhiññālābhi  
ti kittighoso ahosi.

Tattha nagare Nānavilāsathero Saṅkhyāpakāsakan nāma  
pakaraṇaṃ akāsi. Taṃ tikaṃ pana pattalaṅkatherassa  
vihāre vasanto Sirimaṅgalo nāma thero akāsi, Visuddhi-  
maggadīpaniṃ pana saṇṇatta-araṇṇāvāsī<sup>6</sup> Uttarārāmo  
nāma eko thero, Maṅgaladīpaniṃ Sirimaṅgalathero, Uppā-  
tasantiṃ<sup>7</sup> aṇṇataro thero. Taṃ kira Uppātasantiṃ sajjhāyitvā  
Cinaraṇṇo senaṃ ajini ti. Iccevaṃ Yonakarattṭhe abhiññā-  
lābhinaṃ gandhakārāṇaṃ ca therānaṃ ānubhāvena jina-  
sāsaṇaṃ parisuddhaṃ hutvā patitṭhāti.

<sup>1</sup> A. pari°      <sup>2</sup> D. S. visodhāpesuṃ.

<sup>3</sup> D. vicara°   S. vicaraṇa°      <sup>4</sup> A. karamānika°

<sup>5</sup> Min: ajja re twice.      <sup>6</sup> A. saṇṇutta°      <sup>7</sup> A. uppādasantiṃ.

Evam hetuphalasambandhavasena ādi-anta-sambandhavasena ca yathāvuttehi tihi nayehi theraparamparā ghaṭṭetvā<sup>1</sup> gahetabbā.

Iti Sāsanaṇamse Yonakaraṭṭhasāsanavaṃsakathāmaggo nāma catuttho paricchedo.

Idaṃ Vanavāsiraṭṭhe Sirikhettanagare Sāsanaṇaṃsaṃ vakkhāmi.

Jinacakke hi ekavassasate sampatte Jaṭilo, Sakko, Nāgo, Garuḷo<sup>2</sup>, Kumbhaṇḍo, Candiparamisvaro<sup>3</sup> cā ti ime satta Sirikhettaṃ nāma nagaraṃ māpesuṃ. Tattha Dvattapoṇḅo nāma rājā rajjaṃ kāresi. Tassa kira tiṇi akkhāmi santi ti. Tadaḅ bhagavato sāvakā arahantā tisahassamattā vaṣiṃsu. So rājā tesam arahantaṇaṃ devasiṃaṃ catūhi paccayehi upatthambhi.

Cha sariradhātuyo ca ekekaṃ ekekasiṃaṃ nidahitvā cha cetiyāni kāraṃpesi. Dakkhiṇabāhuṃ pana nidahitvā ekaṃ cetiyaṃ kāraṃpesi uphisadhātum pana Kamaṛannagarato<sup>4</sup> ānetvā ekaṃ pi cetiyaṃ kāraṃpesi. Tam pana tāva na niṭṭhitaṃ pacchā Anuruddharājā gahetvā Arimaddanana-garaṃ ānetvā ca Caṇ-khum<sup>5</sup> nāma cetiye nidhānaṃ akāsi. Tasmā Rakkhitatherassa āgamanato pubbe pi sāsanaṃ patiṭṭhāsi ti datṭhabbaṃ. Tato pacchā sāsanaṃ dubbalaṃ hutvā atṭhāsi.

Idaṃ Vanavāsiraṭṭhe paṭhamaṃ sāsanaṃsa patiṭṭhānaṃ.

Mahā-Moggaliputta-Tissatherena pana pesito Rakkhitathero Vanavāsiraṭṭhaṃ gantvā ākāse ṭhatvā anamatagga-pariyāya kathāya Vanavāsike pasādesi. Kathāpariyosāne paṇassa saṭṭhisahassānaṃ dhammābhisamaṃyo aḅosi, sattatisahassamattā pabbajimsu, paṇcavihārasatāni patiṭṭhāpesuṃ.

Evam so tattha sāsanaṃ patiṭṭhāpesi.

Ten' eva Atṭhakathāyaṃ:

Gantvāna Rakkhitathero Vanavāsiraṃ mahiddhiko

Antalikkhe ṭhito tattha desesi anamataggiyaṃ ti vuttaṃ.

<sup>1</sup> S. ghaṭṭetvā. D. ghaṭṭhetvā. <sup>2</sup> D. S. Garuḷho.

<sup>3</sup> A. candima-ramisvaro.

<sup>4</sup> A. Kamaṛannagharato.

B. Kamaṛan-nagarato. D. Ka-mā-ra°

<sup>5</sup> A. ukhum. B. ujum. D. Ca-nā-khum.

Evam Vanavāsīratṭhe pubbe yeva sāsanam ogāhetvā patitṭhahi. Na pana tāva sakalam vyāpetvā patitṭhahi.

Idam tāva Vanavāsīratṭhe Sirikhettanagare dutiyam sāsanassa patitṭhanam.

Jinacakke pana tettimsādhike catuvassasate Kukkuṭasiso nāma eko rājā rajjam kāresi. Tassa rañño kāle bhagavato sāvakā arahantā pañcamattā ahesum. Tesam pi so rājā devasikam catūhi paccayehi upatthambhesi. Sotāpanna-sakadāgāmi-anāgāmino pana gaṇanapatham vitivattā ahesum.

Idam Vanavāsīratṭhe Sirikhettanagare paramparābhatavasena tatiyam sāsanassa patitṭhanam.

Icevām Vanavāsīratṭhe anekasatehi arahantatherehi sāsanam puññindusaṃkāsam hutvā ativiya vijjotesi.

Sāsanikagandhakārū pana mahātherū tattha na samdisanti. Arahantatherū pana rājūnam āyācanam ārabhha dhammasattham ekam viracayimsū ti porāṇā vadanti<sup>1</sup> ti.

Icevām:

Te ca therā mahāpaṇṇā  
Paggahetvāna sāsanam  
Suriyo viya aṭṭhaṅgo  
Upagā<sup>2</sup> maccu santikam.

Tasmā hi paṇḍito poso  
Yāva maccu na c'āgato  
Tāva puñṇam kare niccam  
Mā pamajjeyya sabbadā ti.

Iti Sāsanavamse Vanavāsīratṭhasāsanavamsakathāmaggo nāma pañcama paricchedo.

Idāni pana Marammaṇḍale Aparantarattṭhe sāsana-vamsam vakkhāmi.

Amhākam kira<sup>3</sup> Marammarattṭhe Suppādakatitṭhe Vāṇija-gāme vasante Cūlapuṇṇa-Mahāpuṇṇe dve bhātike paṭicca bhagavato dharamānass' eva<sup>4</sup> atirekavisativassakālato pabhuti sāsanam patitṭhāsi. Na pana tāva vyāpetvā

<sup>1</sup> A. B. vedanti.    <sup>2</sup> Min: upāyā.    <sup>3</sup> Min: hi.

<sup>4</sup> B. bhāvato maramānass' eva.

patitthāsi. Ten' eva puna sāsanaṃsa patitthāpanatthāya Mahā-Moggaliputta-Tissathero Yonaka-Dhammarakkhithatheraṃ pesesi ti. Bhagavā pana Lohita-candana-vihāraṃ paṭiggaheṭvā satta sattahāni nisiditvā samāgatānaṃ<sup>1</sup> devamanussānaṃ dhammarasaṃ adāsi. Sattāhesu ca ekasmiṃ ekasmiṃ ahu. Caturāsīti pāpasahassānaṃ dhammābhisamayo ahoṣi pañcasatamattehi ca pāsādehi āgacchanto antarāmagge Saccabandhapabbate<sup>2</sup> nisinnassa Saccabandhassa nāma isino dhammaṃ desetvā chahi abhiññāhi saddhiṃ arahattaṃ pāpesi.

Vāṇijagāme ca Isidinnaseṭṭhi ādīnaṃ pi dhammarasaṃ pāyesi.

Icevaṃ Saccabandha-Isidinna-Mahāpunnādayo paṭicca amhakaṃ Marammaṇḍale sāsanaṃ patitthāsi.

Idaṃ Marammaṇḍale Aparantaratthe paṭhamaṃ sāsanaṃsa patitthānaṃ.

Bhagavato parinibbānato<sup>3</sup> pañcatimsādhike divassasate sampatte tatiyaṃsaṃgītiṃ saṃgāyitvā avasāne Mahā-Moggaliputta-Tissathero attano saddhivihārikaṃ Yonaka-Dhammarakkhitatheraṃ saddhiṃ catūhi bhikkhūhi Aparantarattṭhaṃ pesesi. Aparantarattṭhaṃ ca nāma amhakaṃ Marammaṇḍale Sunāparantarattṭhaṃ eva. Taṃ atthaṃ pana heṭṭhā avocumhā.

Yonaka - Dhammarakkhitathero pi Aparantarattṭhaṃ āgantvā Aggikkhandhopamasuttēna rattṭhavāsīnaṃ pasādesi. Sattatimattānaṃ pāpasahassānaṃ dhammarasaṃ pāyesi. Rattṭhavāsīno ca bahavo sāsane pabbajīṃsu, rājakulato pi sahasamattā pabbajīṃsu, itthīnaṃ pana atirekasatthi-sahasamattā pabbajīṃsu. Tañ ca na Aggikkhandhopamasuttantaṃ sutvā pabbajantīnaṃ itthīnaṃ vasena vuttaṃ. Atha kho ādito paṭṭhāya yāva cirakālaṃ sāsanaṃ pasiditvā pabbajantīnaṃ itthīnaṃ vasena vuttaṃ ti daṭṭhabbaṃ. Kasmā ti ce: Itthīnaṃ bhikkhunīnaṃ santike yeva pabbajitūṃ yuttattā. Yonaka - Dhammarakkhitatherena ca saddhiṃ bhikkhunīnaṃ anāgatattā evaṃ cirakālaṃ

<sup>1</sup> B. sahaḡatānaṃ.

<sup>2</sup> A. B. Saccabāṇḍa°

<sup>3</sup> A. parinibbutato.

atikkamitvā pacchā bhikkhuniyo āgantvā tasmaṃ santike pabbajitānam<sup>1</sup> vasena vuttan ti datthabham.

Sihaḷadīpe Anulādeviyā pabbajitakāle Mahā-Mahinda-therassa Saṃghamittātheriyā pakkosanatā idha nūpakā ti.

Evam Yonaka-Dhammarakkhitatheram paṭicca Aparantarattṛhe sattānam bahūpakāro ahoṣi. Ten' ev' Atthakāyam:

Aparantaṃ vigāhitvā Yonaka-Dhammarakkhito  
Aggikkhandhūpamen' ettha pasādesi jane bahū ti.

Tatthāyam adhippāyaviseso gahetabbo.

Kathaṃ? Aggikkhandhopamasuttaṃ nāma bhikkhūnam paṭipattivasena vuttaṃ taṃ bhikkhūnam yeva desetum vaṭṭati<sup>2</sup>. Thero pi tattha taṃ desesi. Tasmā Puṇṇa-Saccabandhādayo paṭicca bhagavato dharmānāssa visativassakāle yeva sāsanaṃ Aparantarattṛhe paṭiṭṭhahitvā kasmiñci kasmiñci<sup>3</sup> thāne bhikkhūnam saṃvijjānānattā tesam bhikkhūnam saṃgahetvā desetum pacchā āgatānaṃ ca bhikkhūnam parisuddhācārānam<sup>4</sup> viññāpetum Aggikkhandhūpamasuttaṃ thero desesi ti.

Evāṃ ca sati Arimaddananagare samaṇakuttakānam saṃvijjānānabhāvaṃ vakkhamānena vacanena sameti.

Idaṃ Marammaṇḍale Aparantarattṛhe dutiyaṃ sāsanaṃ paṭiṭṭhānam.

Yasmā pana buddho bhagavā Puṇṇattherassa yācanaṃ ārabha Aparantarattṛhaṃ āgantvā vāṇijehi kārīte Candanavihāre vasitvā ekasmiṃ samaye Ānandena pacchā samaṇena Tambadīparaṭṭham pi desacārikam<sup>5</sup> āhiṇḍi. Āhiṇḍitvā Arimaddananagaratthānasamīpaṃ patvā pabbatamuddhani tṛatvā anāgate kho Ānanda imasmiṃ padese Sammuti nāma rājā Arimaddanaṃ nāma nagaraṃ māpesati, tasmīṃ ca nagare mama sāsanaṃ virūḷhaṃ hutvā paṭiṭṭhahissati ti vyākāsi. Ayam attho porāṇavedapottṛha-kesu vutto.

<sup>1</sup> B. pabbajitāni.      <sup>2</sup> D. desetu sumvaṭṭhati.

<sup>3</sup> B. kasmiñca kasmiñca.

<sup>4</sup> B. *corrects to* °cārānam A. parisuddhācārakam.

<sup>5</sup> D. ratṭham padesa°

Yonaka - Dhammarakkhitathero ca Aparantarattṭham āgantvā Tambadīparattṭham pi āhiṇḍitva Tambadīparattṭhāvāsīnam pi dhammarasaṃ pāyesi yeva. Ayam attho khattiyakulato eva purisasahassāni pabbajimsū ti Atṭhakkathāyaṃ vuttattā viññāyati. Tadā hi Aparantarattṭhe khattiyo natthi Tambadīparattṭhindo yeva taṃ anusāsētvā abhivasati.

Khattiye ca asante kuto khattiyakulāni bhavissanti? Ten' eva Tambadīparattṭhato purisasahassāni pabbajimsū ti viññātabbāṃ.

Tasmā Tambadīpikasāsanavamsaṃ pi idha<sup>1</sup> vattum yujjati. Ten' idāni Tambadīpikasāsanavamsaṃ vakkhāmi<sup>2</sup>.

Ambhakaṃ hi Marammamandale Tambadīparattṭhe Ari-maddananagare Sammutirājā nāma bhūpālo rajjamaṃ kāresi. Tato patthāya yāva Anuruddharañña Samati - nāmake<sup>3</sup> dese nisinnānaṃ tiṃsasahassamattānaṃ samaṇakuttakānaṃ satṭhisahassamattānaṃ sissānaṃ ovādaṃ datvā carimsu.

Tesaṃ pana samaṇakuttakānaṃ ayaṃ vādo:

Sace yo pāṇātipataṃ kareyya so idisaṃ parittaṃ bhānanto tamhā pāpakammā parimuñceyya. Sace pana yo mātāpitarāṃ hantvā anantariyakammato parimuccitukāmo bhaveyya idisaṃ parittaṃ bhāneyya. Sace pi puttadhītānaṃ āvāhavivāhakammaṃ kattukāmo bhaveyya ācariyānaṃ paṭhamāṃ niyyādetvā āvāhavivāhakammaṃ kātābbāṃ. Yo idaṃ cārittaṃ atikkameyya bahu apuññaṃ pasaveyyā ti evaṃ ādihi micchāvādehi attano attano upagatānaṃ ovādaṃ adamsu. Taṃ atthaṃ sutvā Anuruddharājā paricitaṃ adamsu. Taṃ atthaṃ sutvā Anuruddharājā paricitaṃ adamsu. Taṃ atthaṃ sutvā Anuruddharājā paricitaṃ adamsu. Tadā ca Ari-maddananagare Arahanto nāma thero āgantvā sāsanaṃ patitṭhāpesi. Ayam Arahantatherassa atthuppati. Rājavamsāgata-Parittanidānāgata-Sāsana-paveniyāgatavase-na<sup>4</sup> tividhā hoti. Tatthāyaṃ Rājavamsāgatatthuppati. Tadā hi Sunāparanta-Tambadīparattṭhesu sabbena sabbaṃ sabbadā thiraṃ sāsanaṃ na tāva patitṭhāsi. Ten' eva

<sup>1</sup> D. idam.

<sup>2</sup> Min: pavakkhāmi.

<sup>3</sup> B. Sammuti<sup>o</sup>

<sup>4</sup> D. S. "pavesani<sup>o</sup>

bhagavatā byākataniyāmena sāsanam patitthāpessāmā ti cintetvā mahātherā Sakkassa devānam indassa santikam gantvā sāsanam anuggahitum samattham<sup>1</sup> puggalam dehī ti yācimsu. Sakko ca devānam indo Tāvatisabhabhavane ekam devaputtam yācitvā ekissā brāhmaṇiṇi kucchimhi paṭi-sandhim ganhāpesi.

Dasamāsaccayena vijāyanakāle Sīlabuddhi nāma thero anurakkhitvā vaye sampatte pabbājesi.

Tisu piṭakesu ativiya cheko hutvā arahattam<sup>2</sup> pāpuṇi. Arahanto ti nāmena pākato ahosi. So ca thero Maram-mamaṇḍale jinasāsanam vijjotāpetum Arimaddananagaraṃ āgantvā nagarato avidūre ekasmiṃ araṇṇe nisīdi. Tada Sakko devānam indo ekam nesādam palopetvā<sup>3</sup> tassa theram dassesi. Atha nesādassa etad ahosi:

Ayam pana amanusso yakkho bhaveyya sace pana manusso bhaveyya evaṃ sati milakkhajātiko bhaveyyā ti.

Evam pana cintetvā raṇṇo dassanattāya nagaraṃ ānesi. Thero ca attha parikkhāre gahetvā anugacchi. Nesādo ca theram ānetvā raṇṇo dassesi. Rājā disvā santindriyo ayam na milakkhajātiko imassa<sup>4</sup> abbhantare sāraddhammo atthi maṇṇe ti laddhasuriyobhāsam viya padumaṃ phullacittam hutvā vīmaṃsitukāmo<sup>5</sup> theram āha: attano sārappam āsanam nātvā nisīdāhi ti.

Thero ca rājapallaṅkam āruhitvā nisīdi. Rājā ca ayam aggāsane nisīdi. Avassam aggapuggalo bhaveyyā ti cintetvā tvam kassa nāti kassa sisso kuto āgato' sī ti pucchi. Thero ca evam āha:

Lokasmiṃ yo navaguṇasampanno bhagavā sammāsam-buddho tassāham nāti so bhagavā yeva mam' ācariyo bhikkhusamghassa nisinnatthānato āgato 'mhi ti.

Rājā ca somanassappatto hutvā āha:

Tava ācariyena desitam dhammaṃ ekadesato desehi ti. Atha yathā Siri-Dhammāsokaraṇṇo Nigrodhasāmaṇerena appamādadhammo desito evaṃ appamādadhammaṃ yeva thero desesi.

<sup>1</sup> B. tam attham. <sup>2</sup> Min: arahantam. <sup>3</sup> Min: palāpetvā.

<sup>4</sup> B. dumassa. <sup>5</sup> Min: vīmaṃsetukāmo.

Rājā ca puna āha: Kūhin dāni sammāsambuddho nisīdati, tena pana desito dhammo katipamāṇo tassa sāvakā pana katipamāṇā tumhādisā aññe atthi vā mā vā ti.

Idāni amhākaṃ ācariyo sammāsambuddho parinibbuto dhātuyo yeva idāni atthi tena pana desito dhammo catu-rāsīti dhammakkhandhasahassapamāṇo. Sudhammapure piṭakattayaṃ yugaḷavasena tividham atthi mayā añño paramatthasammutivasena duvidho pi saṃgho atthi ti.

Taṃ sutvā rājā bhīyosomattāya pasanno hutvā puna ārocesi: Mama bhante imasmiṃ paccakkhe natthi tayā añño nātho. Ajjatagge pāpupetam maṃ upāsako ti dhārehi, tava ovādaṃ ahaṃ sirasā paṭigāṇhissāmi ti. Tato pacchā Araññakaṅgārahe thāne vihāraṃ kārapetvā ādasi. Samaṇakuttakānaṃ pi vādaṃ bhindi. Yathā pana suvaṇṇapātiṃ labhitvā suvaṇṇabhājanaṃ labhitvā mattikabhājanan ti sakale pi ca raṭṭhe samaṇakuttakānaṃ vādaṃ jahāpesi.

Tasmiṃ sa kāle samaṇakuttakā<sup>1</sup> hīnalābhā hutvā therassa upanāhaṃ bandhimsu<sup>2</sup>. Te pana samaṇakuttakā araññe nissāmikā viya koleyakā sunakhā anāthā hutvā kāyikacetasikadukkhaṃ labhimsu.

Rājā ca taṃ atthaṃ űatvā yathā samaṇakuttakā nābhībhavanti<sup>3</sup> tathā ārakkaṃ thāpesi. Te ca samaṇakuttake setavattaṃ nivāsāpetvā āvudhagāhayaodhabbhāvena rājakamme niyojāpesi. Thero ca sāsane pasanne jane pabbājetvā upasampādetvā sāsanaṃ visodhāpesi. Rājā ca imasmiṃ raṭṭhe porāṇikā rājāno samaṇakuttakānaṃ vādaṃ gahetvā rajjaṃ kāresuṃ, sace hi pana tesāṃ anattakaraṇṇaṃ<sup>4</sup> puna gaṇhāpetuṃ sakkuṇeyyaṃ evaṃ sati ahaṃ tesāṃ anattakaraṇṇaṃ apānetvā sātthakaraṇṇaṃ gaṇhāpetuṃ icchāmi ti anusocī ti.

Ayaṃ pana Parittanidānāgatattahuppatti.

Sihāladīpe kira Vijjavāsīnagare nisinno eko bhikkhu Upadvārāvātīnagaraṃ<sup>5</sup> gantvā pariyattin uggaṇhi.

<sup>1</sup> B. °kuttikā.    <sup>2</sup> D. bhindimsu.

<sup>3</sup> D. nābhaṃbhībhavanti.    <sup>4</sup> D. anatta°

<sup>5</sup> A. Upamārāvati°



Tato paccēhā Sudhammapuram gantvā pariyattim uggaṇhi.

Tasmiṇ ca kāle Sirikhettanagare pāṭalirukkhe eko gandho atthi ti sutvā Sudhammapurato Sirikhettanagaram agamāsi. Antaramagge luddako theram passitvā ayaṃ yakkho ti maññitvā gahetvā Anuraddharaṇṇo dassesi. Tadā rājā theram pucchi: Ko pana tvan ti.

Aham mahārāja Gotamassa sāvako ti.

Puna rājā pucchi: Tiṇṇam pana ratanānam kīdiso ti.

Thero āha: mahosadhapaṇḍito viya mahārāja buddho daṭṭhabbo; ummaggo viya dhammo; Videhasenā viya saṃgho ti. Evaṃ upamāhi<sup>1</sup> pakāsito rājā puna pucchi: kin nu kho ime Gotamassa sāvakā ti.

Na kho mahārāja ime Gotamassa sāvakā, ime pana amhehi visabhāgā samaṇakuttakā yevā ti evaṃ vutte tato paṭṭhāya te samaṇakuttake vijahi. Tiṇṇam viya nātimaṇṇi<sup>2</sup> pāṭalirukkhasusirato pi laddham tesam gandham laddhaṭṭhāne yeva agginā jhāpesi.

Tam pi tṭhanam yāvajjatanā Aggijhāpanatalan ti pākāṭam ti. Thero ca Vimānavatthum raṇṇo desesi. Rājā ca pasīditvā Sirikhettanagarato Arimaddananagaram paccā-gamanakāle ānesi.

Idam pana pāṭalisusire laddhagandhassa kāraṇam. Te-sam hi samaṇakuttakānam abbhantare eko upāyacheke samaṇakuttako attano vādānurūpam gandham katvā Siri-khettanagare dvattimsa ratanakhandhassa pāṭalirukkhasa susire pavesetvā punappunam udakena temetvā mattikāya limpetvā puna tacam uppādetvā utthāpesi.

Tadā mayam supine<sup>3</sup> pāṭalirukkhe sārāgandho attha-  
vyaññanasampanno eko atthi ti passamā ti kolāhalam  
uppādesum. Tam sutvā rājā Sirikhettanagaram gantvā  
tam pāṭalirukkham bhinditvā gavesanto<sup>4</sup> tam gandham  
labhi. Gandhe pana sakavāḍavasena samaṇakuttakasā-  
maññatā idisā yeva ete Gotamasāvakā honti etesaṃ yeva  
ācāro saggamaggaṭṭhabhūto ti evaṃ ādihi kāraṇehi

<sup>1</sup> D. upamāham.    <sup>2</sup> A. nātimaṇṇe.    <sup>3</sup> Min: supinena.

<sup>4</sup> A. gavesento.

vuttam. Rājā ca pasīditvā samanakuttānaṃ bahūni dātabbāni adāsi.

Tato pacchā therassa dhammakathaṃ sutvā taṃ agginā jhāpesi ti evaṃ samanakuttakānaṃ vacanaṃ sutvā Sīrikhettanagaraṃ gantvā Arimaddananagaraṃ paccāgacchanto theram ānesi ti daṭṭhabbam.

Arimaddananagaraṃ sampattakāle Jetavanaṃ nāma vihāraṃ karāpetvā adāsi. Thero ca tattha sāsaṇaṃ vi-sodhetvā nisīdi. Rājā devasikaṃ udakaṃ ānetvā agga-mahesi<sup>1</sup> pana devasikaṃ yeva piṇḍapātaṃ ānetvā bhojesi. Uppannakaṅkhākāle<sup>2</sup> pi taṃ taṃ kaṅkhāthānaṃ pucchi ti.

Ayam pana Sāsana-paveniyāgatatthupatti.

Sudhammapure hi samāpattilābhī Anomadassī nāma thero Soṇuttaratherānaṃ vamsānurakkhaṇavasena saddhiṃ pañcali bhikkhusatehi nisīdi. Tassa pana padhānasisso Adhisilo nāma, tassa padhānasisso Prāṇadassī nāma, tassa padhānasisso Kālo nāma, tassa padhānasisso Ara-hanto nāma, tassa padhānasisso Ariyavaṃso nāma ti. Idaṃ ca vacanaṃ.

Ko pan' esa Uttarājivamahāthero<sup>3</sup> ti. Ayam hi thero Rāmaññadesiyaputto Ariyāvamsatherassa sisso Ariyā-vamsathero pana Kappuṇṇanagaravāsī<sup>4</sup> Mahākālatherassa sisso. So pana Sudhammanagaravāsino Prāṇadassimahā-therassa sisso ti Kalyāṇisilālekhane vuttavacanena na sameti<sup>5</sup>. Evaṃ pi sati yathicchitādhippāyo na nassati ti daṭṭhabbam.

Evaṃ nānācariyānaṃ vādo nānākārena dissamāno pi Arahantatherassa Arimaddananagare sāsaṇaṃ anugga-hetvā patitṭhānatā<sup>6</sup> yev' ettha pamāṇaṃ ti katvā nāva-maṇṇitabbo.

Sabbesaṃ hi ācariyānaṃ vāde pi Arahantathero Ari-maddananagaraṃ āgantvā sāsaṇaṃ patitṭhāpesi ti attho

<sup>1</sup> B. aggamahesim. <sup>2</sup> A. °kankham°

<sup>3</sup> D. S. Uttarāsajiva° <sup>4</sup> B. corrects to Kambuṇṇa°

<sup>5</sup> A. Kalyāṇisilālekhaṇi vuttavacanena sameti.

<sup>6</sup> Min: patitṭhānakā.

icchitabbo yevā ti, Arahantathero pana mūlanāmena Dhammadassī ti pākato Sudhammapuravāsī Silabuddhithe-rassa sisso ti datṭhabbo.

So ca thero pubbeva pabbajjakālato catūsu vedesu sikkhitasippo.

Pabbajitvā pana sātṭhakathaṃ piṭakattayaṃ uggaṇhitvā pāraṃ gantvā sabbattha pākato. Sokkatayanagaraṃ<sup>1</sup> ānetvā manussā pūjenti.

Tattha dasa vassāni vasitvā puna Sudhammapuraṃ āgantvā araṇṇāvāsam samādayi<sup>2</sup>.

Tato pacchā jinacakke ekasattṭhādhiḥke pañcasate sahasse ca sampatte kaliyuge ekasattatādhiḥke tisate sampatte Anuruddharājā rajjaṃ pāpuṇi.

Tadā Arimaddananagare samaṇakuttakā<sup>3</sup> mayam Gota-masāvakā ti vatvā timsatimsavaggā<sup>4</sup> hutvā nisīdīmsu. Vaggavasena kira sahasamattā ti<sup>5</sup>.

Anuruddharājā ca tesam samaṇakuttakānaṃ āgāriyā-brahmacariyādīni sutvāna pasīdi. Evam pi paveniyā āga-tattā na pajahi.

Arahantaṃ pana theram passitvā tato patṭhāya tesam samaṇakuttakānaṃ nibaddhavattāni<sup>6</sup> bhinditvā sāsane pasīdi.

Idaṃ Marammamaṇḍale Tambadīparaṭṭhe Arimaddana-nagare Arahantaṃ nāma theram paṭicca tatiyaṃ sāsanaṃ patiṭṭhānaṃ.

Tasmiṃ ca kāle Arahantatthero Anuruddharājānaṃ āha:

Tīsu sāsanesu pariyattisāsane tiṭṭhante yeva paṭipatti-sāsanaṃ tiṭṭhati paṭipattisāsane tiṭṭhante yeva paṭivedha<sup>7</sup>-sāsanaṃ tiṭṭhati.

Yathā hi guṇṇam sate pi sahasse pi vijjamāne paveni-pālikāya dhenuyā asati so vaṃso sā paveni na ghaṭiyati evam evaṃ dhutaṅgadharānaṃ bhikkhūnaṃ<sup>8</sup> sate pi sa-hassee pi vijjamāne pariyattiyā antarahitāya paṭivedho nāma na hoti. Yathā pana nidhikumbhiyo jānanatthāya pāsāna-piṭṭhe akkharesu ṭhapitesu yāva akkharāni dharanti tāva

<sup>1</sup> A. Sokkata<sup>o</sup>      <sup>2</sup> Min: samādiyi D. samādhiyi.

<sup>3</sup> B. D. °kuttikā.      <sup>4</sup> D. tisatisavaggi.      <sup>5</sup> D. °adi.

<sup>6</sup> D. °tthāni.      <sup>7</sup> B. paṭiveda.      <sup>8</sup> S. omits.

nidhikumbhiyo natthā nāma na honti ti evam evam pari-yattiya dharamānāya sāsanaṃ anantarahitaṃ nāma hoti.

Yathā va mahato<sup>2</sup> talākassa pāliya thirāya udakaṃ na thassati ti na vattabbam udake sati padumādini pupphāni na pupphissanti ti na vattabbam. Evam evam mahātālākassa thirapālisadise tepitake buddhavacane sati udakasadisā paṭipattipūrakā kulaputtā natthi ti na vattabbam tesu sati padumādipupphasadiso paṭivedho natthi ti na vattabbam. Evam ekantato pariyattim eva pamāṇaṃ tasmā antamaso dvīsu pātimokkhesu vattamānesu pi sāsanaṃ anantarahitaṃ eva pariyattiya antarahitāya supaṭipannassā pi dhammābhisamayo natthi anantarahitāya eva dhammābhisamayo atthi. Idāni pi amhakaṃ pariyattisāsanaṃ paripunaṃ natthi, sarīradhātuyo ca natthi, tasmā yattha pariyattisāsanaṃ sarīradhātuyo ca atthi tattha paṇṇakārena saddhim dūtaṃ<sup>2</sup> pesetvā ānetabbā. Evam sati amhakaṃ ratthe jinasāsanaṃ cirakālaṃ patitṭhalissati ti.

Evam pane bhante sati kattha yācissāmā ti.

Suvannabhūmiratthe mahārāja Sudhammapure tihi vārehi piṭakattayaṃ likhitvā thapeti sarīradhātuyo ca bahū tattha atthi ti.

Rājā evam bhante ti paṭigaṇhitvā bahū paṇṇakāre paṭiyādetvā rājalekhaṇaṃ likhitvā aṭṭhaṅgasamannāgataṃ<sup>3</sup> ekaṃ amaccaṃ dūtaṃ katvā pesesi.

Sadhammapurindo Manohari<sup>4</sup> nāma rājā pi macchero-citto hutvā tumhādisānaṃ micchādītṭhinaṃ thāne piṭakattayaṃ sarīradhātuyo ca pahīnitum na yuttā tilokaggassa hi sammāsambuddhassa sāsanaṃ sammādītṭhinaṃ thāne yeva patitṭhalissati yathā nāma kesarasiharājassa vasā suvannaṇṇāyaṃ yeva na mattikābhājane ti.

Dūta paccāgantvā Anuruddharañño taṃ atthaṃ ārocesum. Taṃ sutvā Anuruddharājā kujjhi, tattakakapāle pakkhitatilaṃ viya taṭataṭayi.

<sup>1</sup> D. Mahati and adds: yathā ca mahabho talātākassa.

<sup>2</sup> D. dutyaṃ. <sup>3</sup> A. sampannāgataṃ.

<sup>4</sup> B. corrects to Manomāri.

Atha rājā nadīmaggena nāvānaṃ asītisatasahassemi  
nāvikanāṃ, yodhānaṃ aṭṭha koṭṭhi senaṃ vyūhitvā<sup>1</sup>, thala-  
maggena saddhiṃ catūhi mahāyodhanāyakehi<sup>2</sup> hatthināṃ  
asītisahassemi, assānaṃ navutisatasahassemi, yodhānaṃ  
asīti koṭṭiyā senaṃ vyūhitvā sayam eva yujjhituṃ Sudhamma-  
puraṃ gacchi.

Taṃ sutvā Manoharirājā bhītatasito hutvā attano bahū  
yodhe saṃvidahitvā Sudhammapure yeva paṭisenāṃ katvā  
nisīdi. Atha Athabbanavede āgatapayogavasena punappu-  
naṃ vāyamaṇṭā pi nagaramūlaṃ upasaṃkamituṃ na sakkā.  
Tadā rājā vedaññūno pucchi: Kasmā paṇ' ettha nagara-  
mūlaṃ upasaṃkamituṃ na sakkomaṃ ti. Vedaññūno āhamsu:  
Athabbanavedavidhānaṃ mahārāja atthi maññe ti. Atha  
rājā paṭhaviyaṃ nidahitvā matakalevaram uddharitvā  
mahāsamudde khīpesi.

Ekaṃ kira manussaṃ hindukulaṃ Jogyīnamakaṃ<sup>3</sup>  
kiṭṭhaṃ khādāpetvā<sup>4</sup> taṃ māretvā hatthapādādini aṅgapa-  
caṅgāni gahetvā chinnabhinnāni<sup>5</sup> katvā nagarassa sāmantaṃ  
paṭhaviyaṃ nidahitvā ṭhāpesi.

Tadā pana nagaraṃ upasaṃkamituṃ sakkā. Nagaraṇ-  
ca pavisitvā Anuruddharājā Manoharirājānaṃ jīvaggāhaṃ  
gaṇhi. Sudhammapure porāṇikānaṃ rājūnaṃ paveṇi-āgata-  
vasena ratanamayamañjūsāyaṃ ṭhapetvā pūjitaṃ sahadhā-  
tūhi piṭakattayaṃ gahetvā Manoharirañño santakānaṃ  
dvattimsahatthinaṃ piṭṭhiyaṃ āropetvā ānesi. Arimadda-  
nanagaraṃ pana patvā dhātuyo ratanamayamañjūsāyaṃ  
ṭhapetvā sirisayanagabbhe ratanamañce sīsopadesassa saṃ-  
pe ṭhāpesi. Piṭakattayaṃ pi ratanamaye pāsāde ṭhapetvā  
bhikkhusaṃghassa uggaḍḍhāraṇādiatthāya<sup>6</sup> niyyādesi.

Tato kira ānitaṃ piṭakattayaṃ uggaṇṭhānaṃ ariyānaṃ  
sahassamattaṃ ahoṣī ti. Sudhammanagaraṃ vijahitvā<sup>7</sup>  
piṭakena saddhiṃ bhikkhusaṃghaṃ ānetvā sāsaṇassa  
paṭiṭṭhāpanaṃ<sup>8</sup> jinacakke ekādhiḍḍhiḍḍhi chasate vassasahassemi<sup>9</sup>

<sup>1</sup> D. byāhitvā. <sup>2</sup> D. °yoja° <sup>3</sup> A. Jyongyama°

<sup>4</sup> Min: dāpetvā D. dādāpetvā.

<sup>5</sup> A. B. chinnachinnāni. <sup>6</sup> A. uggaḍḍhāna°

<sup>7</sup> A. vijahitvā. <sup>8</sup> A. paṭiṭṭhānaṃ. <sup>9</sup> D. sahassa te

kaliyuge ca solasādhike catusate sampatte ti silālekhanesu vuttam. Anuruddharañño kāle puññānubhāvena tiṇṇam ratanānam paripunnattā<sup>1</sup> punṇagāmo ti samaññā ahoṣi. Cirakālam atikkante ṇṇakārānam<sup>2</sup> lopavasena makārassa ca niggahitavasena Pūgam<sup>3</sup> iti Marammabhāsāya vohāriyati ti Anāgatavaṃsa-Rājavāmsesu vuttam.

Anuruddharājā yeva cattāro mahāyodhe Sihaḷadīpaṃ pesētvā tato piṭakattayaṃ ānesi.

Sihaḷadīpato āṇitapiṭakattayena Sudhammapurato āṇitapiṭakattayaṃ aññamaññam yojetvā saṃsandetvā Arahan-tathero vimāsesi.

Tadā Gangodakena viya Yammodakaṃ aññamaññam anūnam anadhikaṃ ahoṣi tehi piṭakehi aññāni pi vaḍḍhetvā<sup>4</sup> tipīṭakagabbhe ṭhapetvā pūjesi tesu tesu pi ṭhānesu pa-tiṭṭhāpesi.

Manoharirājanam pi Mraṃ-ka-pā nāma dese upatṭhākehi saha ṭhapesi. Tassa ca kira rañño mukhaṃ vivaritvā kathaṃ sallāpentassa mukhato obhāso pajjalitvā nikkhami. So kadāci kadāci Anuruddharañño santikaṃ<sup>5</sup> āgantvā gāravavasena vandanādīni akāsi tadā Anuruddharañño lomahaṃso uppajji ubbiggo ca. Tasmā<sup>6</sup> tassa rañño nittejjatthāya Buddharūpassa cetiyassa bhattaṃ pūjetvā taṃ gahetvā Manoharirañño bhojesi. Tadā tassa tadānubhāvo antaradhāyi. Manoharirājā saṃvegāṃ āpajjitvā saṃsāre saṃsaranto yāva nibbānaṃ na pāpuṇāmi tāva paravaseṇānuvatteyyaṃ ti patthanaṃ akāsi.

Sudhammapurato ābhatam<sup>7</sup> attano santakaṃ manomaya-manim<sup>8</sup> ekassa seṭṭhino santike vikkīpitvā laddhamūlena pañcavāharajātēna ābhujitapallaṅkavasena ekaṃ mahan-taṃ buddhabimbaṃ parinibbānakāreṇa ekaṃ ti dve buddha-paṭibimbāni kārāpesi. Yāvajjatānā tāni santi ti<sup>9</sup>.

<sup>1</sup> D. paripunnato; *omits* punṇagāmo; *other MSS.* puripunnatā.

<sup>2</sup> B. atikkante ṇṇakārānam. <sup>3</sup> Min: Pūgam.

<sup>4</sup> B. vaḍḍetvā. <sup>5</sup> B. santike. <sup>6</sup> D. kasmā.

<sup>7</sup> A. āgataṃ. <sup>8</sup> A. manomaṇim.

<sup>9</sup> B. Yāvajjatamā āsanti ti S. āni santi ti.

Icevam Anuruddharājā Sudhammapurato Sihaḷadipato ca sāsanaṃ ānetvā Arimaddananagare patitthāpesi ti.

Idaṃ ambhakaṃ Marammamāṇḍale Tambadīparaṭṭhe Arimaddananagare Anuruddharājānaṃ paṭicca catuttham sāsanaṃ patitthānaṃ.

Uttarājivathero pi Soṇuttarānaṃ vamsato sāsanaṃ gahetvā Sudhammapurato Arimaddananagaraṃ āgantvā sāsanaṃ patitthāpesi.

Idaṃ ambhakaṃ Marammamāṇḍale Tambadīparaṭṭhe Arimaddananagare Uttarājivatheraṃ paṭicca pañcamam sāsanaṃ patitthānaṃ.

Uttarājivatherassa Sihaḷadīpaṃ gatakāle tena saddhiṃ gataṃ Chapadaṃ nāma sāmaṇeraṃ Sihaḷadīpe yeva Sihaḷadīpikā pabbajimsu.

Pabbajitvā ca Chapadasāmaṇero pariyattim uggaṇhitvā dasavassaṃ tattha vasitvā Arimaddananagaraṃ paccagacchi.

Sivalītheraṇ ca Tāmalindatheraṇ ca Ānandatheraṇ ca Rahulatheraṇ ca ānesi. Te pana therā tipitakadharā honti vyattā dakkhā ca, ayaṇ c'attho vitthāreṇa heṭṭhā vutto.

Arimaddananagaraṃ patvā Arimaddanavāsīhi bhikkhūhi saddhiṃ Vinayakammāni akatvā puthū hutvā nisīdīmsu. Narapatirājā ca tesu thesesu ativiya pasīdi.

Erāvatinādiyaṃ ulumpaṃ bandhitvā tath' eva upasampadakammaṃ kārapesi. Cīrakālam atikkamitvā so gaṇo vuḍḍhī hutvā uppajji. Narapatirājā te there saddhiṃ saṃghena nimantetvā mahādānaṃ adāsi. Tadā chaṇe ākappasampunṇaṃ rūpasobhaggappattaṃ ekaṃ nāṭakitthiṃ disvā Rahulathero paṭibaddhacitto lepe laggitavānaro viya kaddame laggitamātaṅgo viya ca kāmaguṇalepakaddamesu<sup>1</sup> laggitvā sāsane viramitvā hīnāya vattitum ārabhi<sup>2</sup>.

Marānantikarogena abhibhūto viya atekiccho hutvā sesatheresu ovādaṃ dinnesu pi nādiyi. Tadā sesatherā tam evam āhamsu<sup>3</sup>:

<sup>1</sup> B. kāmārāga°

<sup>2</sup> A. ārabhati.

<sup>3</sup> A. S. D. āha.

Mā tvam ekaṃ taṃ<sup>1</sup> paṭicca sabbe pi amhe lajjāpetum na arahasi. Mā idha hīnāya vattehi, Mallārudīpaṃ<sup>2</sup> gantvā yathā rucim karohi ti pesesum Rāhulathero ca Kusimatitthato nāvaṃ āruya Mallārudīpaṃ āgamāsi. Mallārudīpaṃ pattakāle Mallāsurājā Vinayaṃ jānitukāmo sahaṭṭikāya Khuddasikkhāpakaraṇaṃ tassa santike uggaṇhitvā ekapattamattaṃ maṇiṃ adāsi. So ca taṃ labhivā hīnāya vatti ti.

Honti c'ettha:

Atidūre va hotabbaṃ bhikkhunā nāma itthibhi<sup>3</sup>  
Itthiyo nāma bhikkhūnaṃ bhavanti idha verino.

Tāva tiṭṭhantu duppaññā, mayaṃ<sup>4</sup> porāṇikā pi ca  
Mahāpaññā vināsaṃ pattā haritacādayo<sup>5</sup>.

Tasmā hi paṇḍito bhikkhu antamaso va itthibhi  
Vissāsaṃ na kare loka rāgo ca duppavārito ti.

Sesesu ca theresu Chapado nāma thero paṭhamam kālam kato. Sivali-Tāmalindānandatherā<sup>6</sup> yeva tayo pariyatti-uggaṇadhāraṇādivasena<sup>7</sup> sāsaṇam upatthambhetvā Ari-maddananagare nisīdīsu. Ekasmiṃ ca kāle rājā tesam tiṇṇam therānaṃ ekekaṃ hatthiṃ adāsi. Sivali-Tāmalindatherā paṭiggahetvā vane vissajjāpesum. Ānandathero pana Kiñcīpuranagaraṃ<sup>8</sup> pahīnitvā nātakānaṃ dehi ti Kusimatitthaṃ gantvā nāvaṃ āropesi. Taṃ kāraṇam ūatvā Sivali-Tāmalindatherā taṃ evam āhaṃsu:

Mayaṃ pana āvuso hatthīnaṃ sukhathāya vane<sup>9</sup> vissajjema, tvam pana adhammikaṃ karosī ti. Kin nāma bhante nātakānaṃ saṃgaho na vaṭṭati? nanu nātakānaṃ ca saṃgaho ti bhagavatā vuttan ti.

Therā āhaṃsu: Sace tvam amhākaṃ vacanaṃ na

<sup>1</sup> B. ekaṃkaṃ paṭicca (*corrected from* ekaṃ tvam) S. omits.

<sup>2</sup> B. *corrects to* Malayadīpaṃ. <sup>3</sup> Min: itthihi.

<sup>4</sup> B. ayaṃ. <sup>5</sup> B. haritachadayo.

<sup>6</sup> A. and B. omit Ānanda. <sup>7</sup> B. uggaṇhana<sup>o</sup>

<sup>8</sup> D. Kicci? <sup>9</sup> D. gaṇe.



kareyyāsi tava icchānurūpaṃ karohi. Mayam pana tayā saddhīṃ saṃvāsaṃ na karissāmā ti visuṃ nisīdīmsu.

Tato paṭṭhāya dve gaṇā bhijjīmsu. Tato pacchākāle atikkante Tāmalindathero bahussutānaṃ vyattibalānaṃ sissānaṃ anuggahatthāya gahatthānaṃ santike ayaṃ bahussuto ayaṃ mahāpaṇṇo ti evaṃ ādinā vacī-viññattīṃ samuṭṭhāpesi. Evaṃ kate kulaputtā sulabbapaccayavasena sāsanassa hitaṃ āvahitūṃ sakkhissanti ti katvā taṃ kāraṇaṃ sutvā Sīvalithero evaṃ āha: Kasmā tvaṃ vacī-viññattīṃ samuṭṭhāpetvā buddhapāṭikucchitaṃ kammaṃ karosi ti? Bhagavato attano atthāya yeva vacī-viññatti paṭikkhittā. Ahaṃ pana paresaṃ yeva atthāya vacī-viññattīṃ samuṭṭhāpemi, nāttano atthāya; sāsanassa hi vepullatthāya<sup>1</sup> evaṃ vacī-viññattīṃ samuṭṭhāpemi. Sīvalithero pi: Na tvaṃ mama vacanaṃ karosi yaṃ yaṃ tvaṃ icchasi taṃ taṃ karohi, ahaṃ pana tayā saddhīṃ saṃvāsaṃ na karissāmi ti visuṃ hutvā saddhīṃ sakapakkhena nisīdi. Tato paṭṭhāya tayo gaṇā bhijjīmsu.

Evaṃ Arimaddananagare Arahantatherassa eko vaṃso, Sīvalitherassa eko, Tāmalindatherassa eko, Ānandatherassa eko ti cattāro gaṇā ahesuṃ.

Tesu Arahantatheragaṇo Sudhammapurato paṭṭhamam āgatattā purimagāṇo ti vohāriyati. Aññe pana pacchā āgatattā pacchāgaṇā ti.

Sīvalithero Arimaddananagare yāvajīvaṃ sāsaṇaṃ paggaṇhitvā kaliyuge navutādhike pañcavassasate kāle kālam akāsi.

Ānandathero pana Arimaddananagare yeva catucattāḥsavassāni sāsaṇaṃ paggaṇhitvā chanavutādhike pañcavassasate kāle kālam akāsi.

Tāmalindathero pi yāvajīvaṃ sāsaṇaṃ paggaṇhitvā atṭhanavutādhike pañcavassasate kāle kālam akāsi ti.

Aho saṃkhārasabhāvo ti.

Seyyath' ajagarass' eva<sup>2</sup> nābhiyā cakkamaṇḍale

Laggo saso bhamitvā pi disaṃ gacchati taṃ mukhaṃ

<sup>1</sup> A. B. vehullattāya.

<sup>2</sup> D. seyyathā ca nagarass' eva.

Tath' eva sabbasattā pi maccucakkesu laggitā  
Yāvajivam pi dhāvitvā maccumukham upāgamun<sup>1</sup> ti.

Icevam Arimaddanapure arahantehi ca gandhakārehi  
ca puthujjanehi jinasāsanam nabhe cando viya vijjotati.

Tattha hi yadā Anuruddharājā Sudhammapurato sāsa-  
nam ānesi tadā arahantā chasatasahassamattā<sup>2</sup> āgatā,  
sotāpannasakadāgāmi-anāgāmino pana gaṇanapatham viti-  
vattā ti.

Chattaguhindassa<sup>3</sup> nāma rañño kāle pi Himavante  
Gandhamādanapabbatato attha arahantā piṇḍāya rāja-  
geham āgamamsu. Rājā ca pattam gahetvā piṇḍapātena  
bhojetvā idāni kuto āgatatthā ti pucchi. Himavante mahā-  
rājā Gandhamādanapabbatato ti. Atha rājā atipasanno  
hutvā idha temāsam vassam upagacchathā ti yācitvā vihā-  
ram kārapetvā adāsi. Temāsam hi anto gehe nimantetvā  
piṇḍapātena bhojesi<sup>4</sup>.

Ekam samayam arahantānam Gandhamādanapabbate  
Nandamūlaguham viya ekam guham māpetvā dassehi ti  
yāci. Te ca arahantā Nandamūlaguham viya ekam guham  
iddhiyā māpetvā dassesum. Rājā ca tāya guhāya sadi-  
sam ekam guham kārapesi. Nandamūlaguhākārena<sup>5</sup> pana  
katattā Nandā iti nāmam pi akāsi. Icevam Chattagu-  
hindassa rañño kāle Gandhamādanapabbate Nandamūla-  
guhato āgantvā arahantā sāsanam patitthāpesum.

Arahantabhāvo ca nām' esa yathābhūtam jānitum  
dukkaro anupasaṃpannānam uttarimanussadhammāda-  
nassa paṭikkhittattā arahattam vā patvā pi vāsānāya appa-  
jahitattā. Arahā pi hi samāno aham arahā ti anupasaṃ-  
pannānam kathetum na vaṭṭati. Arahattam patvā pi ekacco  
vāsanam pajahitum na sakkā.

Pilindavacchatheravatthu c'ettha nāpakam.

Evam loke arahantabhāvo jānitum dukkaro. Ten' eva  
Mahā-Kassapatherassa upatthāko eko bhikkhu attano

<sup>1</sup> B. vupāgamun. <sup>2</sup> B. omits cha.

<sup>3</sup> A. Chattagūhindassa B. corrects to Chattarūhindassa.

<sup>4</sup> A. bhojāpesi. <sup>5</sup> D. Nandana°

upajjhāyassa Mahākassapatherassa santike vasitvā pi tassa arahantabhāvaṃ na jāni.

Mahā-kassapatheraṃ hi ekena saddhivihārikaena saddhiṃ araṇṇavihārato gāmaṃ piṇḍāya carantaṃ antarāmagge pattādiparikkhāre gahe tvā pacchato<sup>1</sup> gacchanto yeva eko saddhivihāriko evaṃ āha: Lokasmiṃ bhante arahā arahā ti pākato sutamatto vā 'ham bhavāmi na kadāci diṭṭhapubbo ti. Taṃ sutvā thero pacchā parivattetvā oloken to: Parikkhāre āvuso gahe tvā arahantassa pacchā gacchanto yeva arahantabhāvaṃ na jānāti ti āhā ti.

Arimaddananagare pi Silabuddhi-Polloṅka-Sumedhathe-rādayo pi arahantā yeva ahesuṃ. Narapatirājā hi Kha-niṭṭhipādapabbataṃ<sup>2</sup> gantvā paccāgamanakāle antarāmagge ekissā mātikāya manobhāsaṃ disvā idha puññaṃ kārētukāmo Sakko dasseti maññe ti manasikaritvā cetiyaṃ kārāpessāmi ti tattha raṭṭhavāsīhi samaṃ bhūmibhāgaṃ kārāpesi.

Atha eko Silabuddhi nāma thero evaṃ āha: Puññaṃ mahārāja karissāmi ti idaṃ bhūmiparikammaṃ kārāpesi. Evaṃ kārāpentassa te<sup>3</sup> apuññaṃ yeva bhavati no puññaṃ ti vatvā bahū hi<sup>4</sup> sattā mā kilamantū ti<sup>5</sup> manasikatvā rañño daṇḍakammena tājjanatthāya rañña dinnam piṇḍapātaṃ na bhuñji. Rājā ca: Sace tvam mayā dinnam piṇḍapātaṃ abhuñjitukāmo bhaveyyāsi mama vijite vasanto yeva tvam mama piṇḍapātā na muñceyyāsi. Raṭṭhavāsīhi pi dinnapiṇḍapāto mayham eva santako nanu nāma mama piṇḍapātaṃ yeva tvam bhuñjasī ti āha.

Silabuddhithero pi sace ahaṃ evaṃ bhaveyyāmi Sihaḷa-dīpaṃ gantvā vasissāmi ti cintetvā araṇṇe vasi.

Atha taṃ atthaṃ jānitvā nagaradvāre ārakkho eko yakkho rañño āgatakāle abhimukhaṃ tṭhito va bhayaṇaka-rūpi<sup>6</sup> nisidi. Atha nānāvijjākammehi apanento pi na sakkā apanetum.

<sup>1</sup> A. B. pacchā. <sup>2</sup> D. Khanitti° A. B. khanitvā.

<sup>3</sup> B. vata. <sup>4</sup> Min: omits. <sup>5</sup> A. B. kilantū ti.

<sup>6</sup> All MSS. except B. rūpaṃ.

Atha rājā nimittapāṭhake pakkosāpetvā pucchi: Kena kārāṇena ayaṃ yakkho idha nisinno ti. Tvaṃ mahārāja Sīlabuddhitherāṃ agāravavasena pubbe kathesi. Yakkhā pi there ativiya pasannā ti amhehi sutapubbā, tam paṭicca yakkho bhayānakarūpaṃ dassetvā nisinno bhavissatī ti āha.

Rājā pi amacce ānāpesi: therāṃ pakkosathā ti. Thero nāgacchi. Sīhaladīpaṃ<sup>1</sup> yeva gamissāmi ti ārabhi. Tam atthaṃ sutvā rājā ekaṃ Caturāṅgapaccayan nāma amaccaṃ pakkosāpetvā<sup>2</sup> tvaṃ gantvā therāṃ pakkosāhi ti pesesi. Caturāṅgapaccayo ca chekatāya ekaṃ suvaṇṇamayāṃ buddhapaṭibimbaṃ nāvāya ṭhapetvā mahāsamuddatitthaṃ agamāsi. Atha therāṃ sampāpunitvā: Idāni idha bhagavā sammāsambuddho agamāsi. Sīlabuddhithero<sup>3</sup> bhagavato sammāsambuddhassa dassanattāya āgacchatū ti dūtaṃ pesesi. Thero pi bhagavato sammāsambuddhassa dassanattāya āgacchatū ti vacanaṃ paṭikkhipitum buddhagāra-vavasena avisahatāya āgacchi ti.

Porāṇikānaṃ va therānaṃ buddhe gāravam<sup>4</sup> idha Paṇḍito gāravam buddhe kare pasannacetasā ti.

Nāvaṃ abhirūhitvā thero bhagavato sammāsambuddhassa vandanaṃ nāna-pūjāsakkārādīni<sup>5</sup> akāsi. Therassa evaṃ vandanaṃ nāna-pūjāsakkārādīni karontass' eva vegena nāvaṃ ānetvā gacchi. Atha Caturāṅgapaccayo evaṃ āha: Idāni bhante tumhākaṃ ācariyassa sammāsambuddhassa sāsanaṃ paggaṇhitum yutto ti. Rājā ca amaccehi parivārīto paccuggacchi. <sup>6</sup>Nāvāya therassa hatthe gahetvā rājagehaṃ ānesi. Dvāraṃ pattakāle yakkho paṭhaviyaṃ nisiditvā therāṃ vandi.

Rājā rājagehaṃ patvā therāṃ nānābhojanehi bhojesi. Evaṃ ca avoca: Ajjatagge bhante tvaṃ asi maṃ'ācariyo bhagavato va ovādaṃ sirasā paṭiggahetvā anuvattissāmā ti attano pañca putte pi<sup>7</sup> therassa adāsi. Te pañca ku-

<sup>1</sup> Min: °dipe. <sup>2</sup> A. sakkosāpetvā. <sup>3</sup> B. Siha°

<sup>4</sup> A. Buddhesu gāravam. <sup>5</sup> B. *corrects to vandanaṃ*

<sup>6</sup> Min: *omits* Nāvāya &c. <sup>7</sup> D. hi.

mārā therena saddhīm anuvattimsu. Thero te pakkosetvā vihāraṃ agamāsi. Antaramagge kappiyapaṭhaviyaṃ pañca parimaṇḍalakārāni likhitvā tesam rājakumārānaṃ dassetvā nivattāpesi. Rājakumārā paṭinivattitvā taṃ kāraṇaṃ rañño ārocesuṃ. Rājā ca: Tumhakaṃ puññaṃ kāraṇanattāya dasseti ti vatvā tulāvasena<sup>1</sup> tehi rājakumārehi suvaṇṇaṃ samaṃ katvā tena suvaṇṇena mūlaṃ katvā bhagavato dharamānakāle Pasenadi-Kosalarañña kāraṇitaṃ candana-  
paṭibimbaṃ viya visuṃ visuṃ paṭibimbaṃ<sup>2</sup> kāraṇesi.

Tesam nidhānatthānabhūtāni<sup>3</sup> pañca cetiyāni pi Sakko kammavidhāyako hutvā paṭiṭṭhāpesi. Ettha ca pubbe rañña<sup>4</sup> pasiditvā therassa rājakumārā dinnā mūlaṃ ratanattayassa datvā puna rājakumāre bhujiṣse karetukāmatāya thero evaṃ saññaṃ<sup>5</sup> adāsi ti datṭhabbaṃ.

So ca Silabuddhihero<sup>6</sup> Arahantaṇaṇavaṃso ti datṭhabbo.

Arimaddananagare yeva Narapatirañño kāle Kassapo nāma thero desacārikaṃ caramāno Polloṅkanāmaṃ de-  
saṃ tad avasari. Atha dve mahallakapolloṅkā<sup>7</sup> manussā there atipasannatāya dve putte upaṭṭhakattāya niyyādesuṃ.

Polloṅkamanussānaṃ atipasannataṃ paṭicca thero pi Polloṅkathero ti vohāriyati. Yadā ca pana so thero Sihala-  
dipaṃ gantukāmo ahosi tadā Sakko devānaṃ indo vyaggha-  
rūpaṃ māpetvā piṭṭhiyā yāva mahāsamuddatiraṃ<sup>8</sup> ānesi. Mahāsamuddatiraṃ pana patvā nāvaṃ abhirūhitvā vāṇijehi saddhīm tari.

Mahāsamuddamajjhe pana patvā sū nāvā na gacchi<sup>9</sup>. Niccalā va atṭhāsi. Atha vāṇijā mantasuṃ: Ambakaṃ nāvāya alakkhī pāpajano atthi maññe ti. Evam pana mantetvā salākādānaṃ<sup>10</sup> akamsu. Yāva tatiyaṃ pi therass' eva hatthe salākā pubbe katakammavipākavasena nipati. Idam pana therassa pubbe katakammaṃ. Thero hi tato attabhāvato sattame bhava ekasmiṃ gāme kuladārako hutvā kilaṇatthāya ekaṃ sunakhaṃ nadiyaṃ otāretvā

<sup>1</sup> B. thulā° D. kulā.    <sup>2</sup> D. omits.    <sup>3</sup> A. B. nidāna°

<sup>4</sup> A. B. rañño.    <sup>5</sup> A. aññaṃ.    <sup>6</sup> D. Sihala°

<sup>7</sup> D. mahāmallaka°    <sup>8</sup> S. B. A. °tira.

<sup>9</sup> B. gacchati.    <sup>10</sup> Min: salākādānaṃ.

udake kilamāpesi. Evaṃ kilamantaṃ sunakhaṃ sayam eva urena uggahetvā tīraṃ ānesī ti. Evaṃ pubbe katakammaṃ vipākavasena therass' eva hatthe salākā nipati. Tādā vāṇijā udakapitṭhe khipimsu. Atha Sakko devānaṃ indo kumbhilarūpaṃ māpetvā piṭṭhiyaṃ āropetvā ānesi. Thero Yakkhadipaṃ patvā andhacakkhukānaṃ<sup>1</sup> yakkhānaṃ mettānubhāvena cakkhūṃ labhāpesi. Yakkhā ca therassa guṇaṃ ūatvā dve yakkhe<sup>2</sup> bhātike adamsu. Thero ca Sīhāladipaṃ gantvā Mahācetiyaṃ Lohapāsādarūpaṃ sarīradhātūṃ mahābodhibijāni ca ānetvā paccāgamāsī ti.

Sumedhathero ca Halamkassa<sup>3</sup> nāma nagarassa dakkhinaḍisābhāge Muttigāme<sup>4</sup> puratthimāya anudisāya Dinna-nāmake<sup>5</sup> vihāre vasi.

Thānassa pana nāmasasena therassā pi Dinnavihāro tveva<sup>6</sup> nāmaṃ ahoṣi.

So pi thero paṃsukūliko lajji pesalo sikkhākāmo jhānalābhī arahā yeva. So hi devasikaṃ devasikaṃ aṭṭhanavayojanapamāṇe pādacetiyaṃ gantvā vandi, cetiyaṅgavattaṃ ca akāsi. Tato āgantvā Muttigāme piṇḍāya cari. Idaṃ therassa nibaddhavattaṃ.

Aparāni pi vatthūni bahūni santi. Sabbāni pana tāni vitthāretvā vattabbāni pi gandhagāravabhayena na vakkhāma. Sabbāni pi hi vuccamānāni ayaṃ Sāsanaṃsadīpikā atipapañcā bhavissati.

Sammāsambuddhassa hi parinibbānato yāvajjatanā therānaṃ paramparavasena saṃghaṭṭetvā ānayaṃ ev' ettha adhippetam, yathā vuttāni pana vatthūni adhunā abhiññālabhināṃ puggalānaṃ akhettabhāvena<sup>7</sup> pasaṅgañānapaṭi-bāhanatthaṃ Arimaddananagare ca bahunnaṃ abhiññālabhināṃ puggalānaṃ nivāsattānātādassanatthaṃ vuttāni. Vuttaṃ c'etaṃ Bhikkhunīkhandhakatṭhakathāyaṃ:

<sup>1</sup> D. °cakkhunam.      <sup>2</sup> A. B. yakkhā D. yakkha.

<sup>3</sup> B. Halamkissa.      <sup>4</sup> Min: Mratti° S. Mutti°

<sup>5</sup> B. Dinnanāmake A. Dvinnanāmake.

<sup>6</sup> A. pi vihāro teva — (omits Dinna).

<sup>7</sup> B. *corrects from* acettha bhāvena *to* abhāvena.

Paṭisambhidāpattehi vassasahassam sukkhavipassakehi vassasahassam anāgāmihi vassasahassam sakadāgāmihi vassasahassam sotāpannehi vassasahassan ti evaṃ pañca vassasahassāni paṭivedhadhammo ṭhassati ti.

Dighanikāyaṭṭhakathāyam pana Saṃyuttanikāyaṭṭhakathāyaṇ ca: Paṭisambhidāpattehi vassasahassam chaḷābhiññehi vassasahassam tevijjehi vassasahassam sukkhavipassakehi vassasahassam pātimokkkena vassasahassan ti vuttam.

Anguttaranikāyaṭṭhakathāyam pana Vibhaṅgaṭṭhakathāyaṇ ca:

Buddhānaṃ parinibbānato vassasahassam eva paṭisambhidā nibbattetuṃ sakkonti. Tato paraṃ cha abhiññā tato pi asakkontā tisso vijjā nibbattimsu. Gacchante kāle tā pi nibbattetuṃ asakkontā sukkhavipassakā honti. Eten' eva nayena anāgāmino sakadāgāmino sotāpannā ti vuttam. Evaṃ nānāyehi Aṭṭhakathā pi āgatattā adhunā loke ariyapuggalā bhavituṃ na sakkā ti na vattabbam.

Ariyānaṃ eva khetṭassa adhunā pi sambhavato sace āradhavi-passako bhaveyya so arahā bhavituṃ sakkā yevā ti niṭṭham ettha gantabbam.

Aṭṭhakathāsu pana nānābhānakatherānaṃ nānāvādavasena vuttan ti daṭṭhabbam. Ettaken' eva pana nānākārena vādo bhinno pi sāsanaṃ na bhijjati yeva sāsanaṃ abhinnaṃ yeva hi ettha pamāṇan ti.

Evaṃ Marammaṇḍale Arimaddananagare anekehi arahantasatehi sāsanaṃ vijjotati. Bhagavato pana parinibbānato tiṃsādhikānaṃ navavassasatānaṃ<sup>1</sup> upari Marammaratṭhe Sañ-Lañ-krom<sup>2</sup> nāmena raññā samakālavasena Sihaḷadipe rajjaṃ pattassa Mahānāmarañño kāle Buddhaghosa - Buddhadattatherehi pabhuti te te mahātherā te te gandhe akāṃsu.

Tato pacchā sati-samādhipaññāmadavavasena<sup>3</sup> sukhāvabodhanatthaṃ ṭikāyo akāṃsu. Arimaddananagare

<sup>1</sup> so B. All other MSS. tiṃsādhikānaṃ navutivassānaṃ.

<sup>2</sup> D. Sa-nā-la-ñā-kro-ñā.

<sup>3</sup> A. D. B. °manda°

jinacakke sattatādhike<sup>1</sup> cha sate sahasse ca sampatte tiṇṇaṃ piṭakānaṃ mūlabhūtesu saddanayesu sotārānaṃ chekatāya<sup>2</sup> mahāsamudde viya Ānando nāma mahāmaccho tisū piṭakesu sātthakathesu viloletvā Aggavaṃso nāma thero Saddanītipakaraṇaṃ akāsi. Arimaddananagare hi Uttarājivatherādīnaṃ Sihaḷadīpaṃ gamanato pubbe yeva tayo mahātherā pariyaṭṭisārada Mahā-Aggapaṇḍito, tassa saddhivihāriko Duttiya-Aggapaṇḍito, tassa bhāgineyyo Tatiya-Aggapaṇḍito ti. Tatiya-Aggapaṇḍito pana Aggavaṃso ti pi vohāriyati.

Tasmiṃ ca kāle Arimaddananagaravāsino saddakovidā bahavo santi ti yāva Laṅkādīpā kittighoso patthari.

Tasmā Sihaḷadīpikā saddakovidā vīmaṃsetukāmā hutvā Arimaddananagaraṃ agamaṃsu. Tadā Arimaddananagara-vāsino bhikkhū Saddanītipakaraṇaṃ dassesum.

Sihaḷadīpikā ca taṃ disvā upadhārentā saddavisaye ayaṃ gandho viya Sihaḷadīpe gandho natthi. Imasmiṃ pakaraṇe āgatavinicchayaṃ pi sakalaṃ na jānimhā ti nānāpakārehi thomesu ti. Yāvajjatanā kathāmaggo na upacchinno ti.

Arimaddananagare Sihaḷadīpaṃ gantvā paccāgato Chapado nāma Saddhammajotipālathero saddanaye chekatāya Suttaniddesaṃ akāsi. Paramatthadhamme ca chekatāya Saṃkhepavaṇṇanaṃ nāma Cāradīpakaṇḍi<sup>3</sup> ca Vinaye chekatāya Vinayagūḷhatthadīpaniṃ Simālaṃkāraṇi<sup>4</sup> ca akāsi. Attano katānaṃ gandhānaṃ nigame Saddhammajotipālo ti mūlanāmena vuttaṃ. Kusimanagare pana Chapadagāme jātattā thānassa nāmena Chapado ti pākāto. Kukhaṇanagare pana Chapado ti vohārito pi eko thero atthi. So alajjī dussilo. Ekacce pana nāma sāmāññalesamattena pattalaṅkaṃ silavantaṃ pesalaṃ sikkhākāmaṃ Chapadatheraṃ alajjī-dussilabhāvena upavadanti<sup>5</sup> yathā nāma sāmāññalesamattena Mallaputtaṃ āyasmantaṃ Dabbaṃ asamācārenā ti. Arimaddananagare yeva Aloṃ-caṇ-ñu<sup>5</sup>

<sup>1</sup> so A. All other MSS. sattanavasādhike.

<sup>2</sup> B. chetattāya. <sup>3</sup> B. corrects to Sāradīpakaṇḍi.

<sup>4</sup> A. uvadanti. <sup>5</sup> B. Aloṃ-caṇ-su A. Aloṃ-caṇ-tu.



nāmakassa rañño kāle Mahā-Vimalabuddhithero Cūla-Vimalabuddhithero ti dve therā pariyattivisaradā ahesuṃ. Tesu Mahā-Vimalabuddhithero Kaccāyanassa samvaṇṇanam Nyāsagandham akāsi.

Keci pana Sīhaladīpavāsī Vimalabuddhithero tam akāsi ti vadanti. Cūla-Vimalabuddhithero pana Vuttodayassa porāṇaṭikaṃ akāsi.

Chandosārattavikāsinīṃ Saddhammāñāṇathero akāsi. Vacanatthajotiṃ pana Vepullathero<sup>1</sup> akāsi. Nyāsa-gandhassa porāṇaṭikaṃ Narapatirañño kāle eko amacco akāsi. So hi rañño ekaṃ orodham paṭicca jātaṃ ekaṃ dhītaraṃ disvā vānaro viya lepe laggito paṭibaddhacitto<sup>2</sup> hutvā laggi.

Tam attham jānitvā rājā evam āha:

Sace etam iccheyyāsi ekaṃ gandham paripuṇṇaviniccha-yaṃ gūlhattham karoḥi. Sace tvaṃ tādisaṃ gandham kātuṃ sakkuṇeyyāsi etam labhissasi ti. Atha so Nyāsassa samvaṇṇanam porāṇaṭikaṃ akāsi.

Tato paṭṭhāya hīnāya vattitvā dhītaraṃ datvā rajjuggā-hāmaccaṭṭhāne<sup>3</sup> ṭhapesi yaṃ Marammavohārena Sam-byañ<sup>4</sup> iti vuccati. Tena pana katattā so pi gandho taṃ nāmena vuccati. Kārīkaṃ tassā ca samvaṇṇanam Chatta-guhindassa<sup>5</sup> nāma rañño kāle Dhammasenāpatithero akāsi. Tena kira kārāpīte Nandaguhāya samīpe Nandavihāre nisiditvā akāsi. Tasmiṃ ca kāle Gandhamādanapabbate Nandamūlaguhato<sup>6</sup> arahantā āgantvā tasmiṃ vihāre vassaṃ upagacchimsu. tesam sammukhe katattā te ca gandhā paṇḍitehi sārato paccetabbā ti ācariyā vadanti. Vācavācakam pana<sup>7</sup> Dhammadassī nāma sāmaṇero akāsi. Sad-datthabhedacintam pana Arimaddananagarasamīpe ṭhitassa Khanitthipādapabbatassa<sup>8</sup> samīpe ekasmiṃ gāme vasanto Saddhammasiri nāma thero akāsi. So yeva thero Brīhajaṃ nāma vedasattham pi Marammabhāsūya parivattesi.

<sup>1</sup> B. Vephulla° <sup>2</sup> S. °bandha° <sup>3</sup> A. rajjuggāmacca°

<sup>4</sup> B. Sam-pyam. <sup>5</sup> B. Chattaruhindassa.

<sup>6</sup> A. Nandagūhato B. Nandaguhato.

<sup>7</sup> A. Vāccavāccakam. <sup>8</sup> B. Khanitti°

Ekakkharakosam pana Saddhammakittitthero akāsi. So hi kaliyuge sattāsītādhike aṭṭhasate sampatte micchā-ditṭhikānaṃ Jalumasaññitānaṃ<sup>1</sup> kulānaṃ bhayena sakale pi Tambadiparaṭṭhe sāsanobhāso milāyati.

Bahūni pi potthakāni aggibhayena nassesuṃ<sup>2</sup>. Tadā taṃ pavattiṃ passitvā<sup>3</sup> sace pariyattidhammo vinasseyya paṭipattidhammo pi nassissati paṭipattidhamme nassante kuto paṭivedhadhammo bhavissati ti samvegāṃ āpajjitvā imaṃ gandhaṃ akāsi ti taṭṭhikāyaṃ<sup>4</sup> vuttaṃ.

Mukhamattasāraṃ Sāgarathero akāsi.

Kaliyuge ekāsītādhike pañcasate sampatte ekaṃ dahara-puttaṃ kālaṃ kataṃ paṭicca samvegāṃ āpajjitvā pacceka-buddhattaṃ patthayantassa Jeyyasimkha-nāmakassa<sup>5</sup> rañño putto Kyacvā<sup>6</sup> nāmako rājā rajjaṃ kāresi.

Dhammarājā ti pi nāma lañchaṃ paṭiggaṇhi. Tisu pana piṭakesu yathābhūtaṃ vijānakatāya Marammavohārena Kyaccā ti vohāriyati. So ca kira rājā pāli-aṭṭhakathā-tikā-gandhantaresu atichekatāya piṭakattaye sākacchamattam pi kātuṃ samattho nāma natthi ti uggahita-tipitako hutvā bhikkhusaṃghānaṃ<sup>7</sup> pi divase divase sattahi vārehi gandhaṃ vāceti<sup>8</sup>.

Khaṇitthipādapabbatassa samipe pi ekaṃ taḷakam kā-rāpetvā tattha rājagāraṃ kāraṇetvā tattha nisiditvā gandhaṃ vāceti. Sabbāni pana rājūnaṃ kiccāni puttass' eva uparājassa niyyādesi. Gandhaṃ uggaṇhantānaṃ orodhānaṃ atthāya saṃkhepato Saddabindun nāma pakaraṇaṃ Paramatthabinduṃ ca nāma pakaraṇaṃ akāsi. Tassa hi cittaṃ pariyattiyaṃ yeva rammati. Aññaṃ pana rājā-kiccaṃ sunitum pi na icchi. Anuruddharājā anāgate ahaṃ rājā bhaveyyāmi tadā yeva imāni tālibijāni utṭhahantū ti adhiṭṭhahitvā ropesi. Tāni tassa rañño kāle utṭhahimsu<sup>9</sup>. Ten' eva Anuruddharājā yev' ayan ti raṭṭhavāsino sañjā-nimsu. Saṃmutirājā hi Anuruddharājā Kyacvā rājā ti ime tayo ekasantānā ti vadanti.

<sup>1</sup> S. *corr. from* Jalunāma° D. Jalabhutisatānaṃ.

<sup>2</sup> S. nassāsūṃ. <sup>3</sup> A. pattitvā. <sup>4</sup> A. taṃ ṭhikāyaṃ.

<sup>5</sup> B. Jeyyasikhī° <sup>6</sup> A. Kyac-cā. <sup>7</sup> A. °saṃghaṃ.

<sup>8</sup> A. vācesi. <sup>9</sup> B. vuttha°

So rājā ekam pi cetiyam akāsi na tam niṭṭham agamāsi  
pariyattiyam yeva paricāarakattā ti Rājavamse āgataṃ.  
Lokasammutivasena kakkhaladine<sup>1</sup> iṭṭhakāni kārāpetvā  
tasmiṃ yeva dine bhūmisamaṃ katvā<sup>2</sup> tasmiṃ yeva dine  
aññaṃ pi sabbaṃ kārāpesi. Tena Marammavohārena  
Pra-staḥ<sup>3</sup> cetiyan ti yāvajjatanā pākataṃ.

Tassa rañño ekā dhītā Vibhatyattham nāma gandham  
akāsi ti.

Pubbe kira Arimaddananagare uggahadhāraṇādivasena<sup>4</sup>  
sāsanam ativiya virūḷham āpajji. Arimaddananagare yeva  
hi eko vuḍḍhapabbajito<sup>5</sup> bhikkhu gandham likhitum silā-  
lekhanadaṇḍena icchanto rājageham pāvisi. Rājā: Kena  
āgato 'si ti pucchi. Gandham likhitum silālekhanadaṇḍena  
icchanto āgato 'mhi ti.

Evam mahallako tvam<sup>6</sup> gandham mahussāhena pariya-  
puṇanto pi gandhesu chekassa okāsam na passāmi; sace hi  
musalo ankuram utthāpetvā rūheyya<sup>7</sup>, evam sati tvam  
gandhesu chekatam āpajjeyyāsi ti āha. Tato pacchā vi-  
hāram gantvā devasikam devasikam ekadantakatthapamā-  
ṇamattam lekhanam uggahetvā Kaccāyana-Abhidhamm-  
atthasaṃgahapakaraṇam ādim katvā ācariyassa santike  
uggaṇhi.

So aciren' eva gandhesu chekatam patvā musale jam-  
burukkhānukuram bandhitvā ussāpetvā rājageham pāvisi.  
Atha tam rājā pucchi: Kena āgato 'si ti. Ayam mahārāja  
musalo ankuram utthāpetvā rūhatī ti ācikkhitum āgato  
'mhi ti vutte. Rājā etassa gandhesu chekatam patto 'mhi  
ti vuttam hoti ti jānāsi. Tam saccam vā alikam vā ti  
vīmaṃsanatthāya mahātherānam santikam pahīni. Mahā-  
therā pi gūḷhaṭṭhānam gūḷhaṭṭhānam pucchimsu. So pi  
pucchitam pucchitam vyākāsi. Atha so bhikkhu mahāthere  
evam āha: Tumhe bhante maṃ bahu pucchatha. Aham pi  
tumhe pucchitum icchāmi; okāsam dethā ti yācitvā añña-  
samānacetāsikan ti ettha aññasaddassa avadhyapekkhattā

<sup>1</sup> B. kakaladine. <sup>2</sup> B. omits bhūmi samam katvā.

<sup>3</sup> A. Bra-staḥ B. Pra-sta. <sup>4</sup> A. uggāṇha°

<sup>5</sup> B. vuḍḍa° <sup>6</sup> A. tam. <sup>7</sup> Min: ruheyya.

avadhipadaṃ uddharitvā<sup>1</sup> dassethā ti pucchi. Mahātherā pi pubbe amanasikatattā siḡhaṃ vissajjitum<sup>2</sup> na sakkhimsu. Rājā tam atthaṃ sutvā tuṭṭhacitto hutvā Disāpāṃokkha-nāmena ācariyatṭhāne ṭhapesi. So pana bhikkhu agandha-kārako pi gandhakārako viya pacchimānaṃ janatānaṃ dinnopadesavasena upakāraṃ katvā sāsane uppajji ti.

Honti c'ettha:

Ahaṃ mahallako homi duppañño pariyattikaṃ,  
Uggaṃ mahussāhena<sup>3</sup> na sakkhissāmi jānitum.

Evañ ca nātimaññeyya nāpposukkatam āpajje,  
Saddhamme chekakāmo ussāhaṃ va kare poso.

Vuddhapabbajito bhikkhu mahallako pi<sup>4</sup> duppañño  
Āpajji chekataṃ dhamme; tam apekkhantu<sup>5</sup> sotāro ti.

Pubbe kira Arimaddananagare mātugāmā pi gandhaṃ uggaṃhimsu yebhuyyena uggaḥadhāraṇādivasena pariyattisāsaṇaṃ paggaheṣum. Mātugāmā hi aññamaññaṃ passantā: tumhe kittakaṃ gandhaṃ uggaṇhatha kittakaṃ gandhaṃ vācuggataṃ karoṭhā ti pucchanti<sup>6</sup>. Eko kira mātugāmo ekam mātugāmaṃ pucchi: Tvaṃ idāni kittakaṃ gandhaṃ vācuggataṃ karosi ti? Ahaṃ pana idāni daharaputtehi palibodhattā byākulaṃ patvā bahuṃ gandhaṃ vācuggataṃ kātum na sakkā, samantā Mahā-paṭṭhāne pana kusalattikamattam va vācuggataṃ karomi ti āhā ti.

Idaṃ pi Arimaddananagaravāsinaṃ mātugāmānaṃ pi pariyattuggaṇe ekam vatthu<sup>7</sup>.

Ekam kira bhikkhuṃ piṇḍāya carantaṃ ekā dvādasa-vassikā daharittḥi<sup>8</sup> pucchi: Kin nāmo 'si tvaṃ bhante ti. Khemā nāma' ahan ti.

Kathaṃ ti bhante pumā va samāno iṭṭhilingena nāmaṃ akāsi ti āha.

<sup>1</sup> B. uttaritvā, <sup>2</sup> A. B. vissajjetum.

<sup>3</sup> B. pucchissanti A. pucchimsu ti. <sup>4</sup> S. manu°

<sup>5</sup> A. ti. <sup>6</sup> D. lakkhantu. <sup>7</sup> B. vatthū A. vatthum.

<sup>8</sup> A. B. oṭṭhi.

Atha anto gehe nisinnā mātā sutvā dhītaraṃ āha: Tvam rājāḍiganassa lakkhaṇaṃ na jānāsi ti. Āma jānāmi, ayaṃ pana khemasaddo na rājāḍiganapakkhaṃ bhajati ti. Atha mātā evaṃ āha: Ayaṃ pana khemasaddo ekadesen' eva rājāḍiganapakkhaṃ bhajati ti. Ayaṃ pan' ettha dhītu adhippāyo: Na rājāḍisaddo kadāci rājo ti paccattavacana-vasena<sup>1</sup> okāranto dissati. Vinā devarājo ti ādisamāsavisayaṃ; khemasaddo pana katthaci khemo ti ca khemaṃ ti ca lingantaravasena rūpantaraṃ dissati. Ten' eva khemasaddo na rājāḍigano ti veditabbo ti.

Ayaṃ pana mātu adhippāyo: Khemasaddo abhidheyya-lingattā tilingiko, yadā pana saññāsaddādhikāre paccattavacanavasena khemaṃ ti ākāranto dissati tadā ekadesena khemasaddo rājāḍiganapakkhaṃ bhajati ti.

Idaṃ pi ekaṃ vatthu.

Arimaddananagare kira ekassa kuṭumbikassa eko putto dve dhitaro ahesuṃ. Ekasmiṃ ca kāle ghammābhibhūtattā gehassa uparitale nahāyitvā nisidi. Atha ekā dāsi gehassa heṭṭhā ṭhatvā kiñci kammaṃ karonti tassa kuṭumbikassa guyhaṭṭhānaṃ olokesi. Tam atthaṃ jānitvā kuṭumbiko sā khaṃ olokesi ti ekaṃ vākyam bandhitvā puttassa dassesi. Imassa atthayojanam karohi ti. Atha putto atthayojanam akāsi: Sā khaṃ rukkhasā khaṃ olokesi udikkhatī ti. Atha pacchā ekāya dhītuyā dassesi. Imassa atthayojanam karohi ti. Sā pi atthayojanam akāsi: Sā sunakho khaṃ akāsaṃ olokesi udikkhatī ti. Atha pacchā ekāya dhītuyā dassesi: Imassa atthayojanam karohi ti. Sā pi atthayojanam akāsi: Sā itthi khaṃ<sup>2</sup> āṅgajātaṃ olokesi mukhaṃ uddhaṃ katvā lokesi ti.

Idaṃ pi ekaṃ vatthu.

Eko kira sāmaṇero Ratanapuravāsī Arimaddananagare mātuḡamā pi saddanayesu atikovidā ti sutvā ahaṃ tattha gantvā jāniissāmi ti Arimaddananagaraṃ gato. Atha antaramagge Arimaddananagarassa samipe ekaṃ daharittthiṃ kappāsavatttham rakkhitvā nisinnaṃ passi. Atha sāmaṇero

<sup>1</sup> A. paccattha°

<sup>2</sup> A. B. itthikaṃ.

tassā santikaṃ maggapucchanatthāya gacchi. Atha daharittihī sāmaṇeraṃ pucchi: kuto āgato 'si ti<sup>1</sup>.

Sāmaṇero āha: Ratanapurato ahaṃ āgacchati ti. Kuhiṃ gato 'si ti vutte Arimaddananagaram gacchati ti āha. Atha daharittihī evaṃ āha: Tvaṃ bhante saddayogavinicchayaṃ anupadhāretvā kathesi. Amhayogaṭṭhānehi tvaṃ nāmayogasaddena yojetvā kathesi. Nanu paṇḍitānaṃ vacanena nāma paripunṇatthēna aviruddhasaddanayena punṇindusamkāseṇa bhavitabbaṃ ti.

Atha sāmaṇero: Khettavatthūni rakkhanti duggatā<sup>2</sup> daharittihī pi tāva<sup>3</sup> saddanayakovidā hoti. Kimaṅga pana bhogasampannā mahallakittihīyo ti lajjitvā tato yeva paṭinivattitvā paccāgamaṃ si ti.

Idaṃ Marammaṇḍale Tambadīparaṭṭhe Arimaddanagare theraparamparavasena sāsanassa paṭiṭṭhānaṃ.

Idāni Marammaṇḍale yeva Jeyyavaḍḍhanaraṭṭhe Ketumatīnagare Sāsanavamsaṃ vakkhāmi.

Kaliyuge hi dvisattatādhike aṭṭhavassasate<sup>4</sup> sampatte Jeyyavaḍḍhanaraṭṭhe Ketumatīnagare Mahāsiriḷḷeyyasūro nāma rājā rajjaṃ kāresi. Ekaṃ atichekaṃ Devanāgarāmakam<sup>5</sup> ekaṃ hatthiṃ nissāya vijitam<sup>6</sup> vitthāraṃ akāsi. Tassa pana rañño kāle kaliyuge dvīnavutādhike aṭṭhavassasate sampatte Mahāparakkamo nāma thero Sīhala-dīpato nāvāya āgantvā Ketumatī nāma nagaram sampatto. Rājā ca Dvārāvatinagarassa dakkhiṇadisābhāge Mahāvihāraṃ kārapetvā tassa ādāsi nīcabbhattaṃ pi, tasmīṃ ca vihāre sīmaṃ sammannitvā<sup>7</sup> tissaṃ sīmāyaṃ tulāvasena attanā samaṃ katvā lohamayabuddhapaṭibimbaṃ kārapesi. Taṃ ca buddhapaṭibimbaṃ sabbattha<sup>8</sup> Laṅkādiṇaṃ ti nāmena pākātaṃ ahoṣi. Tassa rañño kāle surāmeraya-sikkhāpadam paṭicca vivādo ahoṣi. Kathaṃ? Bījato paṭṭhāyā ti sambhāre paṭiyādetvā cāṭiyaṃ pakkhittakālo

<sup>1</sup> A. kuto māgato si.    <sup>2</sup> A. duggahā.    <sup>3</sup> B. jinā va.

<sup>4</sup> MSS. °sahassee.    <sup>5</sup> A. Devanāgarāmakam.

<sup>6</sup> A. B. vijitum.    <sup>7</sup> A. sammannetvā.

<sup>8</sup> D. sampattakā S. *corrects from* sampatta.

paṭṭhāya tālanālikerādīnaṃ puppharaso pupphato galitābhinavakālato paṭṭhāya ca na pātabbo ti Kamkhāvitaranītikādisu vuttavacane adhippāyaṃ vipallāsato gahetvā tālanālikerādīnaṃ raso galitābhinavato paṭṭhāya pivitum na vaṭṭati ti ekacce vadanti. Ekacce pana evaṃ vadanti: Tālanālikerādīnaṃ raso galitābhinavakāle pivitum vaṭṭati ti.

Tattha pubbapakkhe ācariyānaṃ ayam adhippāyo.

Bijato paṭṭhāyā ti ettha sambhāre paṭiyādetvā cāṭiyam pakkhittakālato paṭṭhāya na pātabbo; tālanālikerādīnaṃ puppharaso ca galitābhinavakālato yeva na pātabbo ti.

Ayam pana aparapakkhe ācariyānaṃ adhippāyo.

Bijato paṭṭhāyā ti ettha sambhāre paṭiyādetvā cāṭiyam pakkhittakālato paṭṭhāya na pātabbo: Tālanālikerādīnaṃ sambhārehi paṭiyādito puppharaso pupphato galitābhinavakālato na pātabbo ti.

Evaṃ tālanālikerādīnaṃ raso galitābhinavakālato paṭṭhāya pātum vaṭṭati na vaṭṭati ti vivādaṃ karontānaṃ majjhe nisiditvā sampattalaṅko Mahāparakkamathero tādiso pivitum vaṭṭati ti vinicchindi. Surāvinicchayaṇ ca nāma gandham akāsi. Evaṃ Ketumatīnagaraṃ māpentam Mahāsiriṇṇasūram nāma rājānaṃ nissāya Ketumatīyaṃ sāsanaṃ paṭiṭṭhahi.

Idaṃ Marammaṇḍale yeva Ketumatīnagare sāsanaṃ paṭiṭṭhānaṃ.

Idāni Marammaṇḍale Tambadīparatṭhe yeva Khandhapurasāsanavaṃsaṃ vakkhāmi.

Kaliyuge hi catusatṭhādhiḥ chavassasate tayo bhātikā Kittitaranāmakam rājānaṃ rajjato cāvetvā Khandhapuranagare rajjam kāresum.

Tadā Kittitaranāmakassa rañño ekaputto Oṃaratṭhinda-rājānaṃ yācitvā bahūhi senaṅgehi Khandhapuranagaraṃ samparivāretvā atṭhāsi. Atha tisu piṭakesu chekam ekaṃ mahātheraṃ pakkosetvā mantesum. Thero evaṃ āha: Janapadāyattam idaṃ kammaṃ samaṇānaṃ na kappati vicāretum. Aham pi samaṇo, nātakehi pana saddhiṃ man-tethā ti. Atha nātake pakkosāpetvā<sup>1</sup> mantesum. Nātakā pi:

<sup>1</sup> B. pakkosetvā.

Sace karanam natthi, evam sati phalam na bhaveyya<sup>1</sup>  
Sace pūti natthi, makkhikā na sannipateyyun ti.

Gitam gāyitvā udae kilānti. Atha te ca tayo bhātikā  
tam sutvā Kittitaranāmakam<sup>2</sup> rājānam bandhanāgarato  
gahetvā māretvā idāni<sup>3</sup> rajje t̥hapayissāmā ti cintetvā  
tumhe gacchatha ayam tassa siso<sup>4</sup> idāni esa paralokam  
gato ti sisam dassesum. Atha Cīnarat̥thasenāyo pi: idāni  
rājavamsiko natthi, tena hi yujjhitum na icchāma yaṃ  
rajje t̥hapayissāmā ti katvā mayam āgatā idāni so natthi  
ti vatvā nivattetvā agamamsu.

So ca thero nātakehi saddhip mantethā ti ettakam eva  
vuttattā bhikkhubhāvato na moceti ti dat̥thabham. Vuttam  
c'etaṃ:

Pariyāyo ca ānatti tatiye dutiye pana

Ānatti ye ca sesesu<sup>5</sup> dvayam etaṃ na labbhati ti.

Tasmim pana Khandhapure Arimaddananagare Arahan-  
taganavamsikā Chapadaganavamsikā Ānandaganavamsikā  
ca therā bahavo vasanti, tehi pana katagandho nāma koci  
natthi ti.

Idam Khandhapure sāsanaṃ patiṭṭhānam.

Idāni Marammamaṇḍale Tambadīparat̥the Vijayapure  
Sāsanavamsam vakkhāmi.

Kaliyuge hi catusattatādhike chavassasate Sihasūro nāma  
rājā Vijayapuram māpesi. Tato pacchā dvisu samvaccha-  
resu atikkantesu Camumnadiyam mahāsetibham<sup>6</sup> ekam  
labhitvā Ekasetibhindo ti tassa nāmaṃ pākātam ahoṣi.

Tassa rañño kāle Vijayapure silavantā lajji pesalā  
bhikkhū bahavo natthi. Arimaddananagarato Anuruddha-  
rājakāle rājabhayena niliyitvā avasesā samanakkuttakā yeva  
bahavo atthi. Pacchā Cūla-Arahantathera-Dibbacakkhu-  
therānam āgatakāle yeva lajji pesalā bhikkhū balavantā  
hutvā gaṇam vaḍḍhāpesum. Rājā ca Dibbacakkhutheraṃ

<sup>1</sup> B. abhaveyya.

<sup>2</sup> A. Kittihara° B. Kittitaru°

<sup>3</sup> A. adds yaṃ.

<sup>4</sup> A. sisso.

<sup>5</sup> A. pesesum.

<sup>6</sup> A. mata°



antepuraṃ pavesetvā devasikaṃ devasikaṃ piṇḍapātena bhojesi. Anuruddharañña tambūlamañjūsāyaṃ ṭhapetvā pūjitaṃ satta dhātuyo labhitvā tāsaṃ pañca dhātuyo Caṇḍakhum cetiye nidhānaṃ<sup>1</sup> akāsi, avasesā pana dve dhātuyo Puñṇassa nāma amaccassa pūjanatthāya niyyādesi. So ca amacco Jeyyapure Puñṇacetiye nidhānaṃ akāsi.

Tadā ca kira samānakuttakā gahaṭṭhā viya rājarāja-mahāmattānaṃ santike upaṭṭhānaṃ akāṃsu. Kaliyuge catuasitādhike chavassasate sampatte Sihasūrarañño jeṭṭha-putto Ujano nāma rājā rajjaṃ kāresi. So pana Avapaṃkyoḥṇāmake<sup>2</sup> dese campakakatṭhamaye sattatisatta vihare<sup>3</sup> kārāpesi. Dvivassādhike sattavasase sate kāle te viharā niṭṭhaṃ agamaṃsu. Tesu vihare<sup>4</sup> Campakaṃ nāma padhānavihāraṃ amaccaputtassa Sudhammamahāsāmītherassa adāsi. So pana thero Arimaddananagare Arahantatherassa vamsiko ti daṭṭhabbo. Jetavanaṃ nāma parivāravihāraṃ pana sakalavinayapitakaṃ vācuggataṃ karontassa Guṇārāmatharassa<sup>5</sup> adāsi. So pana thero Arimaddananagare yeva Ānandatherassa vamsiko.

Kulavihāraṃ nāma parivāravihāraṃ Ādiccaramsino nāma therassa adāsi. So pi Ānandatherassa vamsiko yeva.

Suvaṇṇavihāraṃ nāma parivāravihāraṃ Sudhammālaṃkāraṃ nāma therassa adāsi. So pi Ānandatheravamsiko yeva.

Nicagehaṃ nāma parivāravihāraṃ Varapattassa nāma therassa adāsi. So pana Sudhammamahāsāmītherassa antevāsiko.

Dakkhinakoṭṭiṃ nāma parivāravihāraṃ Siripuñṇavāsino nāma therassa adāsi. So pi Sudhammamahāsāmītherassa antevāsiko ti.

Tesaṃ viharānaṃ āsannaṭṭhāne<sup>6</sup> rājā sayam eva hatthena

<sup>1</sup> A. B. nidānaṃ.      <sup>2</sup> A. B. Avapaṃkyā°

<sup>3</sup> B. campakakatṭhamaye sattavihare. D. camma°

<sup>4</sup> D. sattavihare A. Dhammakakattha° S. corr. A. vihare ca.

<sup>5</sup> A. B. Gaṇārāma°      <sup>6</sup> A. āsannāsattṭhāne.

gahehvā mahābodhirukkhaṃ ropesi. Tesam viharānaṃ paṭijagganattāya bahūni pi khattavatthūni adāsi ārama-gopakakulāni ca.

Tesam pana therānaṃ Sudhammapura-Arimaddanapura-bhikkhuvamsikattā lajjipesalata viññatabbā; ten' eva Vijayapure sāsanaṃ ativiya parisuddhaṃ ahoṣi ti daṭṭhabbaṃ.

Tesam pi sissaparamparā anekasahassapamāṇā ahesuṃ. Evaṃ lajjipesalanāṃ yeva bhikkhūnaṃ santikā keci saddhivihārikā Kiṭṭagirimhi Assaji-Punabbasukā viya alajji dussilā uppajjimsu seyyathā pi nāma madhurambarukkhatto ambilaphalan ti.

Te pana bahu-anācāraṃ carimsu yeva. Idam pana tesam mūla-uppatti-dassanaṃ.

Rājā hi tadā tesam viharānaṃ paṭijagganattāya bahūni khattavatthūni adāsi. Tesu khattavatthūsu balivicāraṇattāya<sup>1</sup> Sudhammamahāsāmīthero ekacce bhikkhū ārakkhanaṭṭhāne ṭhapesi. Ārakkhanabhikkhū pana dhammanulomavasena kassakānaṃ ovāḍapesi. Khattavatthusāmbhāgam pi paṭiggaṇhāpesi. Tasmiṃ ca kāle khattavatthūni paṭicca bhikkhū vivādaṃ akamsu. Atha taṃ vivādaṃ sutvā sāsanaadharathero<sup>2</sup> ca dve parakkamatherā ca tato nikkhamimsu.

Nikkhamitvā sāsanaadharathero Khanitthipādapabbate nisīdi. Dve parakkamatherā ca Ca-kri-nāḥ-pabbatakandare<sup>3</sup> nisīdimsu<sup>4</sup>. Tesam hi nivāsattānaṃ<sup>5</sup> yāvajjatanā Parakkamaṭṭhānaṃ ti pākataṃ ahoṣi. Te pana therā ekacārā ti vohārimsu. Avasesā pana bhikkhū gāmaṃvāsi bahucārā ti vohārimsu<sup>6</sup>. Tato paṭṭhāya araṇṇavāsi-gāmaṃvāsivasena viṣuṃ gaṇā ahesuṃ ti<sup>7</sup> vihāraṣṣa dinnānaṃ khattavatthūnaṃ balipaṭiggāhakabhikkhūnaṃ<sup>8</sup> pi saṃghajāṭisamañña ahoṣi.

<sup>1</sup> D. balihi cāraṇattāya.

<sup>2</sup> A. sāsanaavaratthero S. corr. °vara°

<sup>3</sup> D. Ki-ku-nāḥ A. Caṃ-kri-nāḥ B. Ca-cī-kri-nāḥ.

<sup>4</sup> D. adds tesam hi nisīdimsu.

<sup>5</sup> B. nivāsattānaṭṭhā D. adds ti. <sup>6</sup> A. vohāresuṃ.

<sup>7</sup> B. gaṇā honti D. honti. <sup>8</sup> Min: °gāhana°

Kaliyuge catuvassādhike sattasate Ujanassa rañño dharamānass' eva kaniṭṭhabhātiko Kyocvā<sup>1</sup> nāma rājakumāro rajjam ganhi. Ayam pana tassa atthuppatti. Ujano nāma rājā: Tvaṃ Samuddamajjham nāma gāmaṃ gantvā tattha nisiditvā tatv' uppādaṃ balim<sup>2</sup> bhunjahī ti niyyādesi. So pana rājakumāro luddakammesu<sup>3</sup> yeva abhiramanasilo<sup>4</sup> ekasmiṃ samaye migavaṃ gantvā paccāgatakāle<sup>5</sup> rattiyaṃ supinaṃ passi. Sakko devānam indo āgantvā: Uposathasilaṃ samādiyaḥi; evaṃ sati aciren' eva setibhe labhissasi<sup>6</sup> ti vatvā Tāvatiṃsabhavanam puna gato ti.

So ca rājakumāro tato paṭṭhāya uposathasilaṃ samādiyi<sup>7</sup>. Pacchā kāle pi attano hatthe gūthena kilinnaṃ bhavati ti puna supinaṃ passi. So aciren' eva pañca setibhe labhi. Atha eko amacco gantvā rañño tam attham ārocesi. Rājā tuṭṭhacitto lutvā: Mama kira bhonto kaniṭṭhabhātiko pañca setibhe labhi ti rājapurisaṇaṃ majjhe samvānesi. Amacco puna rājakumārassa santikaṃ gantvā<sup>8</sup> tam attham ārocesi. Rājakumāro pi: Mama bhātiko rājā akathitapubbavācāpeyyaṃ<sup>9</sup> vadati ti ārādhayitvā puna gantvā tam attham rañño ārocāpesi. Rājā pi tath' eva vadati ti tam sutvā rājakumāro bhiyo pasīdi. Kasmā pana Ujano rājā Kittitaran nāma rājakumāraṃ<sup>10</sup> kaniṭṭhavohāreṇa na vadati ti? Ekasetibhindo hi rājā aparassa rañño devim gabbhinim ānetvā aggamaheṣiṭṭhāne ṭhapesi. Thapetvā aciren' eva Ujanam vijāyi. Ten' eva na<sup>11</sup> Ujano Ekasetibhindassa putto, Kittitaro nāma rājakumāro yeva Ekasetibhindassa putto; tasmā tam kāraṇaṃ paṭicca so tam kaniṭṭhavohāreṇa na vadati ti. Kaniṭṭho pañca setibhe labhati ti sutvā rājā bhāyitvā kaniṭṭhassa rajjam upaniyādesi. Rājā rājagehassa pacchimadvāreṇa nikkhami. Kaniṭṭho purimadvāreṇa pāvisi. Pañcannaṃ

<sup>1</sup> A. Kyocā B. Kyochvā. <sup>2</sup> B. uppādabalim.

<sup>3</sup> A. buddhakammesu Min: luddha<sup>o</sup> <sup>4</sup> D. sigalā.

<sup>5</sup> Min: pacchā gata<sup>o</sup> <sup>6</sup> labhissati ti. <sup>7</sup> D. °dāyi.

<sup>8</sup> D. ganhi. <sup>9</sup> B. vā jappeyyaṃ.

<sup>10</sup> Min: Kittitarāṃ Māna rāja<sup>o</sup> <sup>11</sup> S. omits.

pana setibhānam laddhattā Pañcasetibhindo ti pākato. Mūlanāman pan' assa Sihasūro ti datṭhabbam. Tassa rañño kāle bahū alajjino gāmasāmantavihāre vasitvā anekavidham anācāram carimṣu. Sudhammapura - Ari-maddanato paramparavasena āgatā bhikkhū pi bahū lajjino sikkhākāmā santi.

Atha tassa rañño bhattam paribhuñjanakāle eko samaṇa-kuttako atṭha parikkhāre gahetvā āgantvā rañño sammukhe atṭhāsi. Kim atthāya āgato 'si ti pucchite pi piṇḍapāt-atthāya āgato 'mhi ti āha. Atha rājā sayam bhuñjissāmi ti ārabhitvā atipasannatāya pana suvaṇṇapātiyā paṭiyāditam sakalam bhattam adāsi. Atha rājā evam cintesi: Ayaṃ bhikkhu piṇḍapātattṭhāya upamajjhantikaṃ yeva āgantvā atṭhāsi. Na so puthujjanabhikkhu; atha kho abhiññālābhī arahā bhaveyya mama puññatthāya āgato bhaveyya maṃ anukampaṃ upādāya ti.

Evam pana cintetvā ekaṃ rājapurisaṃ ānāpesi tassa pacchā anugantvā oloketum. So pana samaṇakuttako sayam alajjibhūtattā vā attano bhariyā paccuggantvā pattam ganhi. Tam disvā<sup>1</sup> rājapuriso rañño santikaṃ gantvā paṭhamam eva evam cintesi: Sace yathābhūtam āroceyyaṃ rañño pasādo vinasseyya, evaṃ pana anāroce tvā yathā rañño pasādo bhiyyosomattāya<sup>2</sup> bhaveyya mayham pi lābho uppajjeyya samaṇakuttako pi rājāparādhato vi-mucceyya, evaṃ ārocessāmi ti. Evam pana cintetvā ahaṃ mahārāja nam anugantvā olokesi<sup>3</sup>, atha mama olokesantass' eva antaradhāyī ti ārocesi. Rājā bhiyyosomattāya pasiditvā hattham pasāretvā: Yath' ahaṃ maññāmi tathā avirajjanam<sup>4</sup> ev' etan ti tikkhattum vācam nicchāresi; rājapurisassa ca dātabbam adāsi.

Tasmim yeva divase eko amacco rañño paṇṇākāratthāya Velohakaṃ nāma ekaṃ turaṅgamam adāsi. Atha rājā mama puññānubhāvena esa laddho ti sampahamsi.

<sup>1</sup> A. ganhitum disvā.

<sup>2</sup> A. somanatāya.

<sup>3</sup> MSS. olokesi.

<sup>4</sup> A. avirajjanam.

Tam pana turaṅgamaṃ ārohitvā ekaṃ hatthārohaṃ pājāpesi<sup>1</sup>.

Atha mahājanassa olokontassa hatthārohassa sise veṭṭha-nadussaṃ yeva passitvā ākāse pakkhanto bako viya paññāyati. So pana turaṅgamo pāto va Vijayapurato gacchanto Pabbatabbhantaranagaraṃ sāyaṇhasamaye pā-puni. Abbhavijambhana-asso<sup>2</sup> ti pi nāmaṃ akāsi.

Icevaṃ samaṇakuttakā dāraṃ pi posesuṃ. Pag eva itaram anācāraṃ ten' eva te samaṇakuttakā rañño malla-raṅgaṃ pi pavisitvā mallaṃ yujjesuṃ<sup>3</sup>. Tesu pana samaṇakuttakesu Do-ñā-ca-ñāḥ-dhum<sup>4</sup> saṃghajo nāma samaṇakuttako mallakamme ativiya cheko adhiko. So kira saṃvacchare saṃvacchare rañño mallaraṅge jayitvā paṇṇa-rasa vā vīsati vā asse patilabhī ti.

Ratanapuranaḡare mallakamme aticheko adhiko eko Kam-bhojakulo atthi. So Ratanapuranaḡare Jeyyapuranaḡare ca attanā samathāmaṃ<sup>5</sup> mallapurisaṃ alabhitvā Vijayapuram āgantvā Campakavihāraṣṣa dvārasaṃipe mallasabhā-maṇḍape pavisitvā mallakammaṃ kātuṃ icchāmi ti rañño ārocesi. Atha rājā taṃ saṃghajaṃ āmantetvā evaṃ āha: Idāni bho tvam iminā saddhiṃ mallayuddhaṃ kātuṃ sakkhissasi ti<sup>6</sup>. Āma mahārāja pubbe ahaṃ daharo hutvā kīlanatthāya yeva mallakammaṃ akāsiṃ. Idāni pana ekūnasattativasso ahaṃ ito pacchā mallayuddhaṃ kātuṃ sakkhissāmi vā mā vā ti ahaṃ na jānāmi. Idāni para-pakkhaṃ<sup>7</sup> mallapurisaṃ mallakammena māressāmi ti vadi.

Atha: Rājūnaṃ mallakammaṃ nāma kīlanatthāya yeva bhavati mā māretuṃ ussāhaṃ karohi ti vatvā aññaṃaṇñaṃ mallayuddhaṃ kārāpesi. Sapaṛisaṣṣa rañño olokontass'

<sup>1</sup> A. rājāpesi S. *corr. from* pāpesi D. pācāpesi.

<sup>2</sup> A. B. °vijjambhana° S. *corr.* °vijjasona° Min: vijjabbhana°

<sup>3</sup> Min: yujjesuṃ.

<sup>4</sup> B. De-cha-ñā-cāñ-khum A. Ga-āñ-ñāḥ-khum D. Do-ñā-ca-ñāḥ-dhum.

<sup>5</sup> B. *corrects to* samasamaṃ.

<sup>6</sup> D. S. sakkhissati ti.

<sup>7</sup> Min: pana pakkhaṃ.

eva te mallākarena naccitvā aññamaññaṃ samīpaṃ upagacchimsu. Atha saṃghajo mallo Kambhojamallassa pādena paharaṇākāraṃ dassetvā dakkhiṇahatthamuṭṭhinā kapāle pahāraṃ adāsi. Atha Kambhojamallassa mukhaṃ pacchato ahosi. Tadā sapariso rājā: Īdisā pana vimukhato maraṇaṃ eva seyyo. Idāni pana imaṃ passitum na viśahāmi ti vadati. Puna saṃghajo vāmahatthamuṭṭhinā<sup>1</sup> pahāraṃ adāsi<sup>2</sup>. Atha Kambhojamallassa mukhaṃ<sup>3</sup> parivaṭṭetvā yathā pubbe tathā paṭiṭṭhāsi. Tasmiṃ ca kāle sapariso khattiyo taṃ acchariyaṃ disvā dve asse timsamattāni vatthāni satakahāpanaṃ ca adāsi ti.

Idaṃ ca vacanaṃ porāṇapotthakesu<sup>4</sup> āgatattā sādhujaṇānaṃ ca saṃvejanīyaṭṭhānattā vuttaṃ. Saṃvegalābhaṃ hi ṭhapetvā natthi aññaṃ kiñci payojanaṃ ti.

Kaliyuge terasādhike sattavassasate Vijayapure yeva tassa putto Kittināmaḥ rājā rajjaṃ kāresi. Pitarā sadisa-nāmasen<sup>5</sup> eva Sihasūro ti nāmaṃ paṭiggaṇhi; pitu rañño kāle laddhesu pañcasu setibhesu catunnaṃ yeva avasesattā Catusettibhindo ti nāmaṃ pākāṭaṃ. Ten<sup>6</sup> ev<sup>7</sup> āha Abhidhānappadīpikāṭikāyaṃ Catusettibhindo ti. Tassa rañño kāle Caturaṅgabalo nāma mahāmacco gandhakovidō Abhidhānappadīpikāsaṃvaṇṇanaṃ akāsi. So pana sakalavyākaraṇavanāsaṅgañāpācārī ahosi. Ekasmiṃ ca samaye rājā ekaṃ mahantaṃ vihāraṃ kārāpetvā asukaraññaṃ ayaṃ vihāro kārāpito imasmiṃ vihāre silavantaṃ yeva nisīdantū ti kolāhalaṃ uppādesi. Athā Sā-ca-ū-nāma-gāmaṇī<sup>8</sup> eko thero āgantvā nisīdi. Ayaṃ pana tassa therassa atthupatti. Sa-ca-ūgame kira eko gahapati attano puttaṃ sippuggaṇaṭṭhāya vihāre ekassa bhikkhussa santike niyyādesi. Puttassa pana vihāraṃ āgantukāmaṃ<sup>9</sup> tājjanatthāya sakaṇṭakagacchassa<sup>10</sup> upari khipati<sup>11</sup>. So ca daharo nikkhamitvā geḥaṃ anāgantvā vihāre yeva nisīdi. Mātāpitūnaṃ santikaṃ anāgantvā thokaṃ thokaṃ dūraṃ gantvā

<sup>1</sup> B. muṭṭhinā. <sup>2</sup> D. B. akāsi. <sup>3</sup> A. sukhaṃ.

<sup>4</sup> A. potthake. <sup>5</sup> B. Sā-ca-ñā° A. Sā-ca-ū° S. D. Sā-ca-ñā°

<sup>6</sup> A. āgantukāmaṃ. <sup>7</sup> S. D. A. sakaṇṭaka°

<sup>8</sup> A. pati.

sāmaṇerabhūmito upasampadabhūmiṃ patvā Arimaddana-nagaraṃ gacchi. Atipaññavantatāya pana pattapattaṭṭhāne mahātherā saṃgaṇhimsu. Ten ev' esa<sup>1</sup> sakala-Maramma-ratṭhe pakaṭṭo ahoṣi. Atha mātāpitaro puttassa āgamaṇaṃ apekkhitvā yeva nisidimsu.

Tam atthaṃ pana sutvā esa amhākaṃ putto bhavissati vā no vā ti viṃamsitukāmo pitā anugacchi. Arimaddana-nagare taṃ sampāpunitvā upaṭṭhapetvā nisīdi. So pi bhikkhu yathā<sup>2</sup> upaṭṭhānen' eva santappetvā gandhaṃ uggaṇhi. Aparasmim pana kāle so bhikkhu: Ajja sūpo appaloṇo ti ādinā punappunaṃ bhaṇati<sup>3</sup>.

Atha pitā evaṃ āha:

Pubbe<sup>4</sup> piyaputtaka tayā idisaṃ vacanaṃ<sup>5</sup> na kathitaṃ; idāni pana tvaṃ abhiṇhaṃ idisaṃ vacanaṃ bhaṇasi<sup>6</sup>. Kāraṇaṃ ettha kin ti pucchi. Pubbe gandhesu chekattam apatvā gandhesu chekattam vyāpannacittatāya na vuttaṃ; idāni pana mayā icchito attho matthakaṃ patto, tasmā kāyabalapariggahanatthāya mayā idisaṃ vacanaṃ vuttan ti vadati<sup>7</sup>. Taṃ vacanaṃ sutvā<sup>8</sup> pitāmātuyā santikaṃ gamanatthāya okāsaṃ yācivā pitarā saddhiṃ sakaṭṭhānaṃ āgacchanto Vijayapuram cetiyavandanatthāya pāvisi. Tadā rañña<sup>9</sup> vuttavacanaṃ sutvā tasmiṃ vihāre āruhitvā nisīdi. Ārakkhapuriso ca taṃ bhikkhuṃ vihāre nisinnaṃ disvā taṃ atthaṃ rañño ārocesi. Rājā ca Caturaṅgabalan nāma amaccaṃ ānāpesi; gantvā tassa bhikkhussa nānathāmaṃ upadhārehi ti. Caturaṅgabalo ca gantvā taṃ bhikkhuṃ gūlhagūlhaṭṭhānaṃ pucchi. So pi pucchitaṃ pucchitaṃ vissajjesi. Caturaṅgabalo ca taṃ atthaṃ rañño ārocesi. Rājā tuṭṭhacitto hutvā taṃ vihāraṃ tassa bhikkhussa adāsi. Tassa pana bhikkhussa daharakālasakaṇṭakagacche<sup>10</sup> pituno khipanaṃ paṭicca Khaṇṭakakhipathero<sup>11</sup> ti samañña ahoṣi. Mūlanāmaṃ pan' assa Nāgito ti. So tasmiṃ vihāre nisiditvā Saddasāratthajāliniṃ nāma gandhaṃ akasi. Tassa

<sup>1</sup> B. assa. <sup>2</sup> D. sati. <sup>3</sup> A. bhaṇi.

<sup>4</sup> A. B. Na pubbe. <sup>5</sup> A. vadanam. <sup>6</sup> A. bhaṇati.

<sup>7</sup> A. vadi. <sup>8</sup> Min: na sutvā. <sup>9</sup> A. B. D. rañña.

<sup>10</sup> S. °sakaṇṭa° <sup>11</sup> A. B. Khaṇḍakakhipatthero.

kira therassa kāle tasmim nagare āradhavi-passanā dhurā mahallakā bhikkhusahassamattā ahesum. Āradhagandha-dhurā pana daharabhikkhū gāṇanapatham vitivattā.

Tassa pana pitaram pi seṭṭhiṭṭhāne ṭhapesi. Ten' eva tam gāmaṃ Seṭṭhi-gāmo ti nāmena vohārimsu.

Kaccāyanavaṇṇanam pana Vijayapure yeva Abhaya-giripabbate nisinnō Mahāvijitāvī nāma thero akāsi, Vācako-padesam pi so yeva akāsi. Saddavuttim pana Saddhamma-guruthero akāsi.

Icevaṃ Vijayapure anekehi gandhakārehi sāsanam vipulam ahoṣi.

Kaliyuge pana pañcāsītādhike cha vassasate sampatte Samkhayā-coyon nāmako rājā Jeyyapuranagaraṃ māpetvā tattha rajjam kāresi. Tattha pana rājūnaṃ kāle therehi katagandho nāma natthi.

Kaliyuge chabbisādhike<sup>1</sup> sattavassasate vesākhamāse Jeyyapuranagaraṃ vinassi. Tasmim yeva samvaccare jettamāse Vijayapuraṃ vinassi, tasmim yeva samvaccare phagguṇamāse Sativarājā Ratanapuraṃ nāma nagaraṃ māpetvā rajjam kāresi ti.

Idaṃ Vijayapura-Jeyyapuresu sāsanassa patitṭhānaṃ.

Idāni Marammaṇḍale Tambadīparaṭṭhe yeva Ratana-puranagare Sāsanavaṃsam vakkhāmi.

Kaliyuge hi aṭṭhāsītādhike sattavassasate Narapatirañño dhitāya saddhim Aloṇaḥ-cañ-sū-rañño<sup>2</sup> putto Ānanda-suriyo nāma santhavaṃ<sup>3</sup> katvā ekaṃ Samiddhikaṃ nāma puttam vijayi<sup>4</sup>. So vaye sampatte rajjasampattiṃ labhi. Tato pabhūti yāva Mreṇ-co-rā ti<sup>5</sup> rañṇā Arimaddanana-gare rajjam akamsu. Tato pacchā Sirisudhammarājādhipati ti laddhanāmo Sativarājā Ratanapuranagare rajjam kāresi. Tassa rañño kāle kaliyuge ekanavutādhike sattavassasate sampatte LaṅkāDīpato Sirisaddhammālaṃkāraṭthero Siha-lamahāsāmitthero<sup>6</sup> cā ti ime dve therā pañca sarīradhātuyo ānetvā nāvāya Kusimatitṭham pāpunitvā Rāmaññaraṭṭhe

<sup>1</sup> B. chavisādhike.

<sup>2</sup> D. °dāḥ-ca-nā°

<sup>3</sup> A. S. sandhavaṃ.

<sup>4</sup> D. vijjayi. <sup>5</sup> D. Mreṇ-co-ra-nā.

<sup>6</sup> B. Sirisihala°



Byaññāran<sup>1</sup> nāmena raññā nivāritā anisiditvā tato so eva rājā there yāva Sirikhettanagarā paṇiṇi. Tam atthaṃ ñatvā Ratanapurindo rājā cattālisāya nāvāhi<sup>2</sup> yāva Sirikhettanagaram paccuggantvā ānesi. Ānetvā ca Mahānava-gāmaṃ<sup>3</sup> pattakāle saha orodhehi amaccehi ca sayam eva rājā paccuggacchi. Ratanapuram pana pattakāle mahā-pathavi cali paṭinādaṃ ca nadi. Tadā rājā sammāsambuddhassa ti lokaggassa<sup>4</sup> sāsanaṃ paggaṇhissāmi ti<sup>5</sup> cintetvā sarīradhātum ānetvā idha pattakāle ayaṃ mahāpathavi calati<sup>6</sup> paṭinādaṃ ca nadati. Idam amhākaṃ raṭṭhe jina-sāsanaṃ cira-kālaṃ paṭiṭṭhānabhāve pubbanimittan<sup>7</sup> ti sayam eva nimittapāṭhaṃ akāsi.

Tāva tiṭṭhatu jīvamānassa sammāsambuddhassa ānubhāvo. Aho vata sarīradhātuyā yeva ānubhāvo ti bahu-raṭṭhavāsino pasīdīṃsu.

Honti c'ettha:

Sarīradhātuyā tāva mahanto 'cchariyo<sup>8</sup> hoti  
Kā kathā pana buddhassa jīvamānassa seṭṭhassa?

Evam anussaritvāna uppādeyya pasādakam  
Buddhagūṇesu bahullaṃ gāravaṃ ca kare jano ti.

Kaliyuge dve navutādhike sattavassasate tā pañca dhātu-yo nidahitvā<sup>9</sup> Jeyyapuranagarato pacchimadisābhāge samabhūmibhāge cetiyaṃ paṭiṭṭhāpesi. Taṃ ca cetiyaṃ Ratanacetiyaṃ ti paññāpesi, hatthirūpabāhullatāya pana Anekibhindo ti pākāṃ ahoṣi<sup>10</sup>. Tihi sirigabbhehi sattahi dvārehi ca alaṃkataṃ Ummāgaṃ nāma mahāvihāraṃ<sup>11</sup> kārapetvā dvinnam Sihaḍadīpikānaṃ therānaṃ adāsi. Tato pacchā tesu Mahantathero sakavihārasamīpe pabbata-

<sup>1</sup> D. Bya-ññu-ran. <sup>2</sup> B. nāvāya. <sup>3</sup> B. Mahānāma.

<sup>4</sup> A. tiropaggassa. <sup>5</sup> A. paṭiṇhissāmi ti.

<sup>6</sup> A. carati. <sup>7</sup> Min: pubbe nimittan.

<sup>8</sup> B. mahantocchariyā. <sup>9</sup> B. nidahitvā A. niddahitvā.

<sup>10</sup> D. hoti.

<sup>11</sup> A. alaṃkata-umaṅga nāva mahā° A. Ummaga nāma.

muddhani attano sisse pi apavesetvā lajjipesalabahussuta-sikkhākāmehi tihi<sup>1</sup> therehi saddhim sīmaṃ sammannati.

Icevaṃ sīmasammutipariyattivācanādikammehi Maram-maraṭṭhe sāsanam virūlham katvā patiṭṭhāpesi.

Idam Marammamaṇḍale Ratanapurānagare Sihaḷadīpīke dve there paṭicca paṭhamam sāsanassa patiṭṭhānam.

Kaliyuge chabbisādhike sattavassasate sampatte phaggu-namāse Sativarājā Ratanapurānagaram māpesi.

Tassa rañño kāle Jeyyapurānagare ekā pūpikā<sup>2</sup> itthi alajjino ekassa bhikkhussa santike dhanam upanidahi. Aparabhāge sā tam dhanam<sup>3</sup> yāci. Atha so bhikkhu tava dhanam aham na paṭiggaṇhāmi ti musā bhaṇati. Evaṃ vivādam katvā tam kāraṇam rañño ārocesi. Rājā pakkosāpetvā sayam eva tam bhikkhum pucchi<sup>4</sup>: tvam<sup>5</sup> bhante tassā itthiyā dhanam paṭiggaṇhāsi<sup>6</sup> vā mā vā ti.

Aham mahārāja samaṇo, alikam bhaṇitum na vaṭṭati. Na paṭiggaṇhāmi ti vadati. Tam kāraṇam rājā ca punappu-nam pucchitvā vīmaṃsanto bhikkhussa kerāṭikabhāvam<sup>7</sup> jānitvā samaṇo samāno<sup>8</sup> bhagavatā paññattam sikkhāpadam akkamitvā musā bhaṇati ti kuṇṇhitvā sayam<sup>9</sup> eva aparā-dhānurūpam sīsam chinditvā rājagehato hetṭhā khipi<sup>10</sup>.

Taṃ ca kāraṇam sakala-Marammaratṭhe pākātam alajji-bhikkhū pi aññe pāpakammam kātum na visahimsu<sup>11</sup>. Rañña bhāyitvā yeva sikkhāpadam na akkamesum.

Kaliyuge tiṃsādhike sattavassasate sampatte Ma-naḷ-kri-cvā-cok<sup>12</sup> nāma rājā rajjam kāresi. So pana rājā raṭṭhavāsīnam sukhattāya nimittam gahe tvā tālavaṇṭam<sup>13</sup> gahe tvā rājageham paṭiggaṇhi. So ca rājā sakkarāje pañca cattāṭisādhike sattavassasate sampatte Ca-naḷ-khum nāma cetiyam patiṭṭhāpesi. Yaṇ-āḥ-ra-nāmakassa silāpabbatassa samipe porāṇikam ekam cetiyam nadiudakam bhindi.

<sup>1</sup> B. saddhahitabbehi A. saddhahi sabbehi therehi.

<sup>2</sup> Min: pūjikā. <sup>3</sup> D. khaṇam.

<sup>4</sup> A. pucchim. <sup>5</sup> A. tam. <sup>6</sup> A. and Min: paṭiggaṇhāmi.

<sup>7</sup> A. karāṭika° <sup>8</sup> A. samaṇo samaṇo.

<sup>9</sup> S. corr. ayam A. B. ayam. <sup>10</sup> B. ṭhapi.

<sup>11</sup> D. visayimsu. <sup>12</sup> D. °nāḥ-kri-cvā°

<sup>13</sup> A. kālavaṇṭam D. °maṇḍam.

Tadā sakaraṇḍakā pañca dhātuyo udake nimmujjantiyo Erāvaṇo nāma nāgo gahetvā pacchā Ca-ṇaḥ-khum nāma cetiyaṃ patitṭhāpessāmi ti raññā āradḍhakāle yeva Daṭṭhā-nāgassa<sup>1</sup> nāma therassa saha karaṇḍakena pañca dhātuyo niyyādesi. So ca thero rañño adāsi. Rājā dve dhātuyo Mu-ṭho cetiye<sup>2</sup> nidhānaṃ akāsi. Tisso pana Ca-ṇaḥ-khum cetiye ti porāṇapothhakesu vuttaṃ.

So rājā kumārakāle sikkhāpakassa ācariyassa setacchattaṃ datvā saṃghanāyakaṭṭhānaṃ niyyādesi. Khemācāro nāma eko thero rattibhāge majjhantikakāle cetiyaṅgane<sup>3</sup> olambetvā<sup>4</sup> ṭhapitaṃ bheriṃ anekavāraṃ pahari. Atha rājā rājagehato yeva sutvā yathā ṭhapitaniyāmasena vihare koci bhikkhu kālaṃ kato bhaveyyā ti maññitvā vihāraṃ gantvā pucchāhi ti dūtaṃ pesesi. Dūto vihāraṃ gantvā kāraṇaṃ pucchi. Bhikkhū ca evaṃ āhaṃsu: Na amhesu kālaṃ katabbhikkhu nāma natthi. Atha kho Sakko devānaṃ indo idāni kālaṃ kato ti bahūnaṃ manussānaṃ ūpanatthāya bheriṃ paharimhā ti. Puna rājā bhikkhū pakkosāpetvā pucchi: Kasmā pana bhante tumhe Sakkassa devānaṃ indassa kālaṃ katabbhāvaṃ jānāthā ti. Atha bhikkhū evaṃ āhaṃsu:

Bhagavato parinibbānakāle sāsanaṃ rakkhissāmi ti Sakko devānaṃ indo patiññaṃ katvā pi idāni sāsane vasantānaṃ amhākaṃ anupālanakammaṃ nāma kiñci na akāsi. Sace pana Sakko devānaṃ indo jīvamāno bhaveyya sammāsambuddhassa santike patiññaṃ daḍhaṃ katvā idāni apposukko na bhaveyya. Idāni pana Sakkassa devānaṃ indassa ārakkhaṇakammaṃ nāma kiñci na dissati. Tasmā<sup>5</sup> idāni Sakko devānaṃ indo kālaṃ kato ti jānimhā ti.

Rājā taṃ sutvā Khemācāratherassa pasiditvā vihāraṃ kārapetvā adāsi. So ca thero Sudhammapuravāsinaṃ Sihaḷavaṃsikānaṃ mahātherānaṃ vaṃse ahosi<sup>6</sup> lajji pesalo ahosi<sup>7</sup> ti.

<sup>1</sup> S. Daṭṭhā°      <sup>2</sup> B. Mūlacetiye S. A. Muṭṭho°

<sup>3</sup> A. cetiyasaṅgane.      <sup>4</sup> S. D. olimpetvā.

<sup>5</sup> S. corr. tathā A. tathā.      <sup>6</sup> B. bhavati.

<sup>7</sup> B. hoti ti.

Ratanapurānagare yeva Adhikarāṇṇo kāle Ratanapurānagarassa dakkhinadisābhāge mahāsetum kārāpesi. Tassa pana ācariyo saṃgharājā lajjipakkham na bhajī ti<sup>1</sup>. Ten' eva theraparamparāya esa na saṃgahitabbo.

Tassa raṇṇo kāle chasatṭhādhihe sattavassasate kaliyuge Rājādhirājā nāma Rāmaṇṇaratṭhindo bhūpālo tisahassapamāṇāsu nāvāsu satṭhisatasahashehi yodhehi saddhim nadimaggena yujjhanatthāya Ratanapurābhimukham āgato.

Atha Adhikarājā bahavo amacce ca bhikkhū ca sannipātāpetvā mantesi: Idāni Rāmaṇṇaratṭhindo rājā yujjhanatthāya idha āgacchati. Yuddham akatvā ken' upāyena taṃ paṭinivattāpetum sakkhissāmā ti.

Atha sabbe kiñci akathetvā tuṇhībhaveṇ' eva nisidimso.

Atha jātavasena ekatimsavassiko upasampadāvasena<sup>2</sup> pana ekādasavassiko eko bhikkhu evam āha:

Eko pana Rāmaṇṇaratṭhindo Rājādhirājā tāva tiṭṭhatu. Sace sakale pi Jambudīpe sabbe rājāno āgaccheyyūm evam pi kathāsallāpen' eva yuddham akatvā paṭinivattāpetum sakkomī ti.

Atha Adhikarājā tuṭṭhacitto hutvā āha: Yathā bhante tvam sakkosi Rājādhirājam kathāsallāpena paṭinivattāpetum tathā karohī ti.

Atha so bhikkhu mettāsandesaṇṇaṃ pesetvā okāsaṃ yāci tassa Rājādhirājassa santikaṃ pavisitukāmo. Rājādhirājā ca tassa bhikkhussa mettāsandesaṇṇaṃ passitvā taṃ bhikkhum siḡhaṃ ānethā ti dūtaṃ pesesi.

Dūto ānetvā raṇṇo dassesi. Atha so bhikkhu Rājādhirājam dhammadesanāya ovādaṃ datvā sakatṭhānaṃ paṭinivattāpesi. Ayaṇ ca bhikkhu Arimaddananagare catūsu gaṇesu Arahantaganavamsiko sikkhākāmo lajjī pesalo. Arimaddananagare Cāgamo<sup>3</sup> nāma dese pana jātattā Cāgra-un<sup>4</sup> bhikkhū ti vohāriyati.

Kaliyuge atṭhāsītādhihe sattavassasate sampatte Mrihṇaṇaḥ<sup>5</sup> dhammarājā Ratanapure yeva<sup>6</sup> rajjaṃ sampatto.

<sup>1</sup> B. bhajati A. bhajiti. <sup>2</sup> A. °vassena.

<sup>3</sup> D. B. Cāgahe nāma. <sup>4</sup> A. B. Cā-gyi-ha D. Cā-hrau-hā.

<sup>5</sup> D. Mra-ṇa-naḥ. <sup>6</sup> Min: Ratanāpureṇ' eva.

Tassa rañño kâle Sihalaḍipato dve mahātherā Ratanapuram āgantvā sāsanam anuggahetvā nisīdīmsu.

Tadā kaliyuge aṭṭhasate sampunne<sup>1</sup> porāṇakam kaliyugam apanetvā abhinavam ṭhapetum okāso anuppatto. Atha Cā-groṇ-ha<sup>2</sup> thero ca Rājavihāravāsithero ca evam āhamsu: Apanitabbakāle mahārāja sampatte anapanetum na vaṭṭati ti.

Atha rājā puna evam āha: Apanitabbe sampatte anapanetvā ajjupekkhitvā<sup>3</sup> vasantassa ko doso ti. Sace apanitabbe sampatte anapanetvā ajjupekkhitvā nisīdeyya ratthavāsīnam dukkham bhavissati ti Vedasatthesu<sup>4</sup> āgataṃ. Sakkarājam apanento pi rājā tasmim yeva vasse devam gato<sup>5</sup> bhaveyya ti āhamsu.

Atha rājā: Sattānam sukham labhiyamānatam jānanto yeva mādiso attano bhayam apekkhitvā apanitabbam anapanetvā nisīditum na vaṭṭati. Kappam khiyitvā pi mama agunam loke pattharivā patitthahissati ti manasikarivā sakkarāje aṭṭhavassasate sampunne Pasyu-chidra-muni-samkhyam<sup>6</sup> apanetvā cammāvasesam ṭhapesi. Atha mahāmaṇḍapam kārapetvā mahāchaṇam katvā mahādānam pi adāsi. Ca-gro-hā<sup>7</sup> thero Rājavihāravāsithero cā ti Ari-maddananagare Arahantavamsiko lajjipesalo sikkhākāmo.

Īdisam pana vacanam sāsanapatiyattattā ca ratthavāsīkāyattattā<sup>8</sup> ca dhammānulomavasena vuttam.

Kaliyuge catuvassādhike aṭṭhasate Mahā-Narapati rājā Ratanapuraganagare rajjam kāresi. So ca rājā Thūpārāmacetiyaṃ kārapesi. Tassa pana ācariyo Mahāsāmīthero nāma. So pana thero Sihalaḍipam gantvā Sihalaḍindassa rañño ācariyassa Sāriputtattherassa santike sikkham gahetvā Pacchāgatatheravamsiko<sup>9</sup> ti datthabbo. Tassa rañño kâle Ratanapuraganagare Mahā-Ariyavamsa nāma eko thero atthi. So pana pariyattivīsārado Ari-maddananagare Chapadaganato<sup>10</sup> āgata-vamsiko.

<sup>1</sup> A. sampanne B. sampunno. <sup>2</sup> Min: (Cā gra un?).

<sup>3</sup> A. ajjupekkhitvā. <sup>4</sup> B. °sattesu. <sup>5</sup> A. devam kato.

<sup>6</sup> A. S. corr. bas-hra-chidra-manaha B. bas-ha-chidra-muni.

<sup>7</sup> Min: Cā-gra-uh A. B. Ca-gri-ha.

<sup>8</sup> B. °attatthā.

<sup>9</sup> B. Paccāgata° <sup>10</sup> D. °ganagatā.

Ekasmiṃ samaye Jeyyapuranagaram gantvā Re-taṃ<sup>1</sup> iti pākataṣṣa mahātherassa santike saddanayam uggaṇhitvā nisīdi. So pana kira mahāthero aññehi saddhim yaṃ vā taṃ vā katham<sup>2</sup> asallapitukāmatāya mukhe udakaṃ tha-petvā yebhuyyena nisīdati. Ten ev' esa Marammavohārena Re-taṃ<sup>3</sup> iti pākato ahoṣi.

So kira Ariyavaṃsathero Re-taṃ<sup>4</sup> therassa santikaṃ gandhaṃ vācāpetuṃ okāsaṃ yācissāmi ti upagacchanto pi kathāsallāpaṃ akatvā dve ahāni vattaṃ paripūretvā yeva paccāgacchi<sup>5</sup>. Tatiyadivase pana cammakhaṇḍaṃ ākoṭanattā<sup>6</sup> saddaṃ sutvā mukhato udakaṃ uggiritvā kāraṇaṃ pucchi. Gandhaṃ uggahaṇatthāya āgatabhāvaṃ ārocesi. Atha therō evaṃ āha: Ahaṃ āvuso divase divase tikkhattuṃ gandhaṃ vācemi. Majjhantikātikkaṃakale pi Puññacetiyaṃ gantvā cetiyaṅgaṇe sammajjanakiccaṃ karomi, okāsaṃ na labhāmi. Evaṃ pi tvaṃ bahū gandhe uggahetvā pi ācariyehi dinnopadesaṃ alabhivā puna mama santikaṃ āgacchasi. Tasmā cetiyaṅgaṇe sammajjanavattaṃ tāvakālikaṃ vikopetvā gandhuggahaṇatthāya okāsaṃ dassāmi ti vatvā Abhidhammatthavibhāvinīṃ nāma lakkhaṇaṭṭikaṃ uggaṇhāpesi. Nānāyehi upadesaṃ datvā vācesi. Vācetvā ca tatiyadivase ācariyassa santikaṃ nāgacchi. Mahāthero pi kāraṇaṃ akallatāya anāgato bhaveyyā ti maññitvā pucchanatthāya bhikkhū pesesi.

Ariyavaṃsathero ca ācariyassa santikaṃ gamissāmi ti āgato antarāmagge yeva dūtabhikkhū passitvā tehi saddhim mahātherassa santikaṃ agamaṃsu<sup>7</sup>.

Ācariyassa santikaṃ patvā ācariyo Ariyavaṃsatheraṃ pucchi: Kasmā pana tvaṃ na uggahaṇatthāya āgato 'si ti. Ahaṃ bhante tumhehi dinnopadesaṃ nissāya idāni sabbhaṃ nayaṃ jānāmi ti. Atha ācariyo āha: Yaṃ pana gandhaṃ

<sup>1</sup> B. Re-vum D. Re-vam.      <sup>2</sup> B. katam.

<sup>3</sup> S. *corr. from* Reṭṭhum D. Reṭham.

<sup>4</sup> Min: Re-ṇum.

<sup>5</sup> A. S. pacchāgacchi.

<sup>6</sup> B. ākoṭanattāya.

<sup>7</sup> B. agamaṃsu.

nissāya tvaṃ chekatam patto ti<sup>1</sup> tassa<sup>2</sup> samvaṇṇanam katvā upakāraṃ karohi ti. Atha Ariyavaṃsathero ācariyassa vacanam siraṣā paṭiggahetvā Abhidhammatthavibhāyiniyā Maṇisāramañjusaṃ nāma anusamvaṇṇanam akāsi. Niṭṭhitam niṭṭhitam pātham uposathadivase uposathadivase Puñña-cetiyaṃ cetiyaṅgaṇe bhikkhusaṃgham sannipātāpetvā bhikkhusaṃghassa majjhe vācāpetvā suṇāpesi; sace koci doso atthi tam vadathā ti.

Atha Arimaddananagarato cetiyavandanatthāya eko bhikkhu āgantvā parisakoṭiyam sunitvā nisidi. Atha so bhikkhu dve vāram e, e<sup>3</sup> iti saddam akāsi tam ṭhānam sallakkhetvā ṭhapesi nivāsanatṭhānaṃ ca pucchi. Ariyavaṃsathero pi sakavihāraṃ patvā tasmiṃ ṭhāne upadhārento ekasmiṃ ṭhāne ekassa atthassa dvikhattum vuttattā punaruttidoso dissati. Ekasmiṃ ṭhāne imaṃ gandhan ti pulliṅgarūpena vattabbatṭhāne idaṃ gandhan ti napumsakaliṅgena<sup>4</sup> vuttattā līṅgavirodhidoso dissati.

Atha tam puggalam pakkosāpetvā evam āha: Ahaṃ āvuso imaṃ gandham mahussāhena karomi. Taṃ ca vivekakāle rattibhāge yeva potthakam pattharitvā likhāmi. Evam mahussāhena karontam pi tvaṃ aruccanākārena<sup>5</sup> saddam karosi.

Kiḍisaṃ pana dosam sutvā evam karosī ti pucchi. Atha so bhikkhu evam āha: Tayā bhante mahussāhena kate gandhe dosavasena bahu vattabbatṭhānam natthi. Saddato c'eva atthato ca paripunṇo yev' esa gandho. Atha kho pana ekasmiṃ ṭhāne ekassa atthassa dvikhattum vuttattā punaruttidoso dissati. Ekasmiṃ pana imaṃ gandhan ti pulliṅgena vattabbatṭhāne idaṃ gandhan ti napumsakaliṅgena vuttattā līṅgavirodhidoso dissati. Evaṃ ettakam yeva dosam disvā iḍisaṃ aruccanākāraṃ dassemi ti.

Atha Ariyavaṃsathero tuṭṭhacitto hutvā attano sarīrapārupitaṃ dupaṭṭacivaram imināham tava nānam pūjemi ti vatvā adāsi. Pacchākāle Adhikarājā tam attham sutvā nāmalañcam<sup>6</sup> adāsi.

<sup>1</sup> B. patto 'si. <sup>2</sup> D. tam. <sup>3</sup> A. B. eva.

<sup>4</sup> A. puṅgaka<sup>o</sup> <sup>5</sup> B. B. aruccanākārena. <sup>6</sup> D. lañcam.

So ca Ariyavaṃsathero Maṇidīpaṃ nāma gandhaṃ Gandhābharaṇaṃ ca Jātakavisodhanaṃ ca pāḷibhāsaya akāsi.

Anuṭikāya pana atthayojanam Marammabhāsaya akāsi.

Ekam samayaṃ Adhikarājā vihāraṃ gantvā dhammaṃ suṇi. Thero dhammaṃ desetvā niṭṭhitakāle yānabaliṃ sukhattāya<sup>1</sup> yāci. Rājā adatvā nāvaṃ abhirūhitvā paccagacchi. Antarāmagge nāvāya piyaṃ eko suṃsumāro mukhena gaṇhitvā niccalaṃ katvā ṭhapesi. Therena yācitam yānabaliṃ dadāmi ti mahāsaddaṃ katvā rājā purise<sup>2</sup> tikkhattum nicchāresi. Atha suṃsumāro nāvaṃ muñcitvā gacchi. Ekasmiṃ ca kāle rājā vihāraṃ nikkhami. Atha ekā hatthini vihārasamipe bandhitvā ṭhapesi. Sā bodhirukkhasākhāṃ chinditvā khādi. Sā tattha 'eva bhūmiyaṃ pati.

Atha thero saccakiriyaṃ katvā mettābhāvanam bhāvetvā mettadakena siñci. Taṃ khanaṃ űeva sā utṭhahi. Rājā ca taṃ acchariyaṃ disvā tassā agghanakamūlaṃ datvā vihārato naditṭṭhaṃ gamanamagge silāpaṭṭaṃ cinitvā<sup>3</sup> setum akāsi ti.

Saddhammakittithero pana Ariyavaṃsatherassa saddhivihāriko Jetavanavihāravāsi; te pana therā Chapadagaṇavaṃsikā ti datṭhabbā.

Kaliyuge dvecattāḷisādhike aṭṭhavassasate sampatte Ratanapuranagare yeva Sirisudhammarājādhīpati nāma dutiyādhikarājā rājāṃ kāresi tasmiṃ ca kāle Pabbatabbhantaranagarato Mahā-Silavaṃso nāma thero<sup>4</sup> pañca cattāḷisādhike aṭṭhavassasate sampatte Sumedhakathaṃ kabyālaṃkāravasena bandhitvā Buddhālaṃkāraṃ ca nāma kabyālaṃkāraṃ Pabbatabbhantarapaṭisaṃyuttaṃ c'eva kabyālaṃkāraṃ bandhitvā te gahetvā Ratanapuranagaraṃ āgacchi.

Atha rājā Thūpārāmacetiyassa āsannaṭṭhāne Ratanaviṃānavihāre<sup>5</sup> nisidāpesi. So ca thero tattha sotārānaṃ

<sup>1</sup> D. sukhattāya. <sup>2</sup> A. B. S. rājapurise.

<sup>3</sup> B. khinitvā. <sup>4</sup> B. Silavaṃso nāma thero.

<sup>5</sup> A. Ratanābhimāna°



pariyattim vācetvā nisīdi. So ca thero tattha nisinnānaṃ therānaṃ aṭṭhamako hoti. So ca Mahā-Silavamsathero kaliyugassa paṇṇarasādhike aṭṭhavassasate jāto<sup>1</sup> timsavassakāle Ratanapuranagaram āgato ti porāṇapotthakesu vuttam.

So pana thero Nettipāliya atthayojanaṃ Maramma-bhāsāya akāsi Parāyanavattthuṃ ca. Ratanapuranagare yeva Raṭṭhassāro nāma eko thero atthi Mahā-Silavamsa-therena samaññānathāmo.

So pana Ratanapuranagare yeva kaliyugassa timsādhike aṭṭhavassasate kāle jāto<sup>2</sup> Bhūridattajātakam Hatthipāla-jātakam Saṃvarajātakam ca kabyālamkāravasena bandhi aññaṃ ca anekavidhaṃ kabyālamkāraṃ. Te pana dve therā kabyālamkāra-kārakā ti theraparamparāya pavesetvā<sup>3</sup> na gaṇenti porāṇakā. Ettha ca kiñcāpi samaññaṃ uposathikānaṃ ca kabyālamkāraṃ bandhituṃ vācetuṃ vā kabyākabyavicāraṃ<sup>4</sup> vattuṃ okāso laddho.

Sāsanavamsaṃ pana vattuṃ<sup>5</sup> okāsassa ativittārāvasesattā<sup>6</sup> taṃ avatvā ajjuhekkhissāma. Uposathavinicchaye pana naccagitādisikkhāpadassa visaye vitthārena mayaṃ avocumha. Kaliyugassa gate saṭṭhādhike aṭṭhavassasate Ratanapuranagare yeva Sīritribhanādityanarapati<sup>7</sup> varo<sup>8</sup> Mahādhammarājādhipatirāja rajjaṃ kāresi.

Tassa rañño kāle Tisāsanadhajo<sup>9</sup> nāma bhikkhu<sup>10</sup> Saddhammakittitherassa santike gandhaṃ uggaṇhi. Atha Arimaddananagarato eko mahāthero sotūnaṃ vācivā Ratanapuranagare nisīdissāmi ti āgato. Atha Saddhammakittitherassa<sup>11</sup> gandhaṃ vācentass' eva viharassa heṭṭhā nisīditvā so mahāthero saddaṃ sunivā evaṃ cintesi: Ekassa<sup>12</sup> santike ahaṃ navakaṭṭhāne thaṭvā thokaṃ gandhaṃ

<sup>1</sup> A. jāte. <sup>2</sup> A. jāte (corrected from jāto).

<sup>3</sup> A. bhavesetvā.

<sup>4</sup> B. D. kappākappavicāraṃ corr. kabbākabba<sup>o</sup>

<sup>5</sup> B. vatthum. <sup>6</sup> Min: vitthārāvasesattā.

<sup>7</sup> B. D. Sīritribhavanādityanarapati. <sup>8</sup> B. pare A. vare.

<sup>9</sup> A. Sāsanadhajo S. D. Tissasamanacajo.

<sup>10</sup> A. sikkhā. <sup>11</sup> B. Saddhammatissa<sup>o</sup>

<sup>12</sup> A. and B. Etassa.

ganhiissāmī ti. Atha so mahāthero Saddhammakittithera-  
assa santikaṃ pavisitvā gandhaṃ vācāpetuṃ okāsaṃ yāci.  
Atha Saddhammakittithero vassapamāṇaṃ pucchitvā: Tvaṃ  
bhante mayā vuḍḍhataro 'sī ti āha. Ahaṃ tayā vuḍḍhataro  
pi samāno navakaṭṭhāne ṭhatvā gandhaṃ uggaṇhiissāmī ti  
āha. Atha Saddhammakittithero tassa gandhaṃ vācesi.

Atha pasiditvā<sup>1</sup> pana taṃ mahātheraṃ Mahā-Sādhujjāno  
ti nāmena vocharatī. Atha pacchā Marammaratṭhaṃ kali-  
yugassa pañcāsītādhika-aṭṭhasatakālato paṭṭhāya yāva  
aṭṭhāsītādhika-aṭṭhasatavassakālaṃ nānābhayehi<sup>2</sup> saṅkhu-  
bhiṭaṃ ahosi. Tadaṃ Kambojaraṭṭhato Sīrihaṃsvā<sup>3</sup> nāma  
bhinnakulo āgantvā Ratanapurānagare rājjaṃ gaṇhi. Atha  
so evaṃ cintesi: Bhikkhū adārā aputtikā hutvā puna sisse  
posetvā parivāraṃ<sup>4</sup> gavesanti. Sace bhikkhū parivāraṃ  
vicinitvā rājjabhāvaṃ<sup>5</sup> gaṇheyyuṃ evaṃ sati rājjaṃ gaheṭuṃ<sup>6</sup>  
sakkhiissanti idān 'eva bhikkhū gaheṭvā māreṭuṃ vaṭṭati  
ti evaṃ pana cintetvā Toṇ-bhi-luḥ<sup>7</sup> nāmake khettavane  
bahū maṇḍape kārapetvā gomahisakukkuṭasūkarādayo  
māretvā bhikkhū bhojessāmī ti vatvā Jeyyapura-Vijaya-  
pura-Ratanapurānagaresu sabbe mahāthere bahūhi ante-  
vāsikehi saddhiṃ pakkosāpetvā tesu maṇḍapesu nisīdā-  
petvā<sup>8</sup> hatthiassādīsenāṇehi parivāretvā māresi. Tadaṃ  
kira tisahassapamāṇā bhikkhū marimṣū ti bhikkhū ca  
māretvā bahū pi potthake agginā jhāpesi<sup>9</sup> cetiyāni pi  
bhedāpesi. Aho vata pāpajanassa pāpakammaṃ ti.

Honti c'ettha:

Sāsaṇaṃ nāma rājānaṃ nissāya tiṭṭhate idha,  
Micchādītṭhi ti rājāno<sup>10</sup> sāsaṇaṃ dūsentī satthuno.

Sammādītṭhi ca rājāno paggaṇhant'eva sāsaṇaṃ,  
Evaṃ ca sati ākāse ulurājā va dibbatī<sup>11</sup> ti.

<sup>1</sup> B. atipasiditvā.

<sup>2</sup> B. ajihi A. arthi.

<sup>3</sup> B. Sahantvā nāma D. S. Sihantvā A. Sīrihaṃ.

<sup>4</sup> A. omits parivāraṃ.

<sup>5</sup> A. aṇṇabhāvaṃ.

<sup>6</sup> A. gaṇhituṃ B. gaṇhetuṃ.

<sup>7</sup> S. A. Le-tān-bhi-byuḥ D. To-nā° B. No-bhi-byuḥ.

<sup>8</sup> A. nisīdāpesi A. omits following passage to aho vata &c.

<sup>9</sup> B. dhyāpesi. <sup>10</sup> Min: °dittthikarājāno D. dītṭhi hi rājāno.

<sup>11</sup> Sic MSS. Min: corrects to dippatī ti.

Atha kaliyuge ekavassādhike navavassasate sampatte akāse bahūhi tārakehi dhūmā nikkhamimsu Caññah-khum<sup>1</sup> cetiye pi buddhapatiimbassa akkhikūpato udakadhārā nettajalāni viya nikkhamimsu ti Rājavaṃse vuttaṃ.

Atha Saddhammakittithero saddhim Mahā-Sādhujjana-Tisāsanadhajatherehi Ketumatīnagaram agamāsi.

Ratthasārathero pi Sirikhattanagaram sayam eva agamāsi ti porānapotthakesu vuttaṃ. Taṃ pana Rājavaṃse Sirikhattanagarindo Sativarājā taṃ ānesi ti vuttavacanena na<sup>2</sup> sameti. Saddhammakittithero pi Ketumatīnagare kālam kato tato pacchā thokam<sup>3</sup> kālam atikkamitvā Mahā-sādhujjanathero tatth 'eva kālam akāsi.

Tisāsanadhajathero pana kaliyuge dvādasādhike navavassasate sampatte Hamsāvatīnagare Anekasetibhindassa rañño kāle Ketumatīnagarato Hamsāvatīnagaram agamāsi.

Tato pacchā ticattāḷisavassiko hutvā kaliyuge terasādhike navavassasate Moḥ-ghāḥ-byanarapatirāñño<sup>4</sup> kāle puna Jeyyapuranagaram sampatto hutvā Jetavanavihārasamīpe ekissaṃ guhāyaṃ nisidi. Mahā-Ariyavaṃsaganikassa Jetavanatherassa santike upasamkami.

Tasmiṃ ca kāle Jetavanathero gilāno hutvā: Mayi kālam kate mama thānam adhunā Hamsāvatīnagarato āgato Tisāsanadhajo nāma thero pariggaṇhituṃ samattho bhavissati tassa niyyādessāmi ti cintesi. Tasmim khane Tisāsanadhajathero purimayāme supinam passi matakalebaram samīpaṃ āgacchati ti, majjhimayāme pana taṃ matakalebaram guhāyaṃ pavisati ti, pacchimayāme matakalebarassa mamsaṃ satthēna chindati ti. Atha supinam passitabhāvaṃ attano samīpe sayantassa ekassa sūmaṇerassa āroccesi. Ārocetvā ca pana parittam bhaṇetvā<sup>5</sup> nisīdantass 'eva Jetavane thero taṃ pakkosivā Jetavanavihāraṃ tassa niyyādesi. Tisāsanadhajathero ca Jetavanavihāre nisīditvā gandhaṃ vācetvā nisidi; Moḥ-ghāḥ-byanarapatirājā ca tassa anuggahaṃ akāsi.

<sup>1</sup> A. Caññā° D. Ca-ññh. <sup>2</sup> A. omits na. <sup>3</sup> D. sokam.

<sup>4</sup> A. Mo-byū° B. Moḥ-ghah-dhya° <sup>5</sup> B. khaṇitvā.

Pacchā kaliyuge soḷasādhike<sup>1</sup> navavassasate sampatte Haṃsāvatinagarindo Anekasetibhindo nāma rājā Ratana-puranagaraṃ vijayitvā ekaṃ vihāraṃ kārāpetvā tassa adāsi.

So ca Tisāsanadhajathero Arimaddananagare Arahanta-gaṇavaṃsiko ti daṭṭhabbo.

Tassa pana sissā anekasatapamānā<sup>2</sup> lajjino ahesuṃ. Tesu pana sissesu Varabāhuthero, Bhūminikhāṇanagara-vāsi<sup>3</sup> thero, Mahārattthagāma-vāsino tayo mahātherā ti ime pañca therā visesato pariyattikovidā ti.

Tisāsanadhajathero ca mahallakakāle ānāpānasatikammaṭṭhānaṃ gahe tvā araṇṇaṃ pavisitvā vivekaṭṭhānaṃ gaṇhi. Tadā Jetavanagaṇādayo Arahantagaṇavaṃsā yeva aparabhāge yeva tesam sissānussaparamparāsu keci bhikkhū siracchādanāṃ nānāvannaṇapaṭimaṇḍitaṇ ca tālavaṇṇaṃ gahe tvā ācāravikāraṃ āpajjimsu.

Kaliyuge ekavassādhike sahasse sampatte Ukkamsiko nāma rājā vihāraṃ kārāpetvā Tisāsanadhajatherassa sissabhūtassa Varabāhutheraṃ sissabhūtassa Mahā-Ratanākaraṃ nāma therassa adāsi.

So ca Mahā-Ratanākaraṃ Ukkamsikaraṇṇo Siri-sudhammarājā-Mahādhipatī ti nāmalañchaṃ Chandaḷaṃkāraṃ saddanettinayehi<sup>4</sup> alaṃkāritvā dassitaṃ Rajindarājābhidheyya-dīpaniṃ<sup>5</sup> nāma gandhaṃ akāsi.

Taṇ ca gandhaṃ parivissodhanattāya Pabbatantarabhidheyyassa<sup>6</sup> mahātherassa niyyādesi. Tisāsanadhajatherassa sissabhūtesu Mahārattthagāma-vāsisu tiṣṇu bhātikatheresu<sup>7</sup> jeṭṭho nisaṃ guhāsu<sup>8</sup> vasanto pariyattim vācetvā nisidi. Sativarājā ca tasmim there ativiya pasanno ahoṣi. Ño-na-ra-māḥ<sup>9</sup> nāmakassa raṇṇo kāle pi cūlapitā ekaṃ vihāraṃ kārāpetvā tass'eva adāsi.

<sup>1</sup> A. soḷasādhike. <sup>2</sup> S. 'sahassa'

<sup>3</sup> A. Bhūmininikhāṇa° B. Bhūminikhā° Min: 'khaṇa°

<sup>4</sup> A. Khandāḷaṃkāra°

<sup>5</sup> S. 'dhipati.

<sup>6</sup> B. tiropabbatābhidheyyassa.

<sup>7</sup> D. nātika° <sup>8</sup> B. tisarahāsu A. D. nisaṅguhasu.

<sup>9</sup> A. Min: Ño-na-maḥ.

Ukkamsikarañño<sup>1</sup> kâle pi Maṃvanna-nāmake pabbate vihāraṃ kārāpetvā tass'eva adāsi. Tesu Mahārattthagāma-vāsitheresu majjhimathero pi Tisāsanadhajatherassa jetṭhabhātikatherassa ca nivāsattṭhānabhūte Jetavanavihāre yeva gandhaṃ vācetvā nisīdi. Kaniṭṭhathero pi tesam nivāsattṭhānabhūtesu yeva vihāresu gandhaṃ vācetvā nisīdi. Ettha ca Tisāsanadhajathero nāma lajji-alajjivasena dubbidho. Yathāvuttathero pana lajji yevā ti tatṭhabbo.

Alajji pana imasmiṃ theraparamparādassane na icchitabbo. Alajjibhūtaṃ pana Tisāsanadhajatherassa vatthum idha avatvā ajjupekkhissāma payoanābhāvā gandhassa papañcūpagamanatthā ti.

Ño-na-ra-maḥ<sup>2</sup> nāmakassa rañño kâle Jeyyapure Suvannaguhaṃvāsī<sup>3</sup> mahāthero Dakkhinārāma-vihāravāsī mahāthero Catubbhūmika-vihāravāsī mahāthero Toṇ-bhī-luḥ<sup>4</sup> vihāravāsī mahāthero ca Tisāsanadhajatherassa saddhivihārikā yeva. Tesam pana vatthum pi gandhavittṭhārabhayaṇa na vadāma. Lajjigaṇavaṃsikā ete ti<sup>5</sup> vijānaṃ<sup>6</sup> eva h'ettha pamāṇaṃ ti.

Kaliyuge ekasattṭhādhiḥke navavassasate sampatte phagunamāsassa juṇhapakkhadutiyadivase sukkavāre Ratana-puranagaraṃ dutiyaṃ māpetvā Ño-na-ra-maḥ<sup>7</sup> nāma rājā rajjam kāresi. Sihasūradhammarājā ti pi nāmalañchaṃ paṭiggaṇhi. Toṇ-bhī-luḥ-vihāravāsīmahātherassa<sup>8</sup> uddissa catubbhūmika-vihāraṃ kārāpesi, cattāri mahāmunicetiyaṇi pi kārāpesi. Vihāracetiyesu anitṭhitesu yeva Sinninagaraṃ nikkhamitvā tattha veraṃ<sup>9</sup> vūpasamāpetvā paccāgatakāle saṅkhārasabhāvaṃ anatikkamanato devaṃgato ahoṣi.

Aho vata saṅkhāradhammā ti.

<sup>1</sup> A. B. D. Ukkamsiya°

<sup>2</sup> A. Ñom-bhā-ra-myah- B. Ñom rā māḥ D. Ñño-nā-ra-māḥ.

<sup>3</sup> A. B. °guhāvasimhā vāsī.

<sup>4</sup> Min: To-na-ti° A. Toṇ-bhī-lyah D. To-na°

<sup>5</sup> D. hi. <sup>6</sup> Min: vijānaṃ.

<sup>7</sup> A. °nah-ra° D. Ñño-nā-rā-māḥ-so-nā.

<sup>8</sup> D. A. B. °theraṃ.

<sup>9</sup> A. veraṅgu Min: verī.



Honti c'ettha:

Seyyathā vāṇijānaṃ va gharagolika-rūpaṃ<sup>1</sup>  
 Taṃ taṃ disaṃ bhamitvā<sup>2</sup> va sīsaṃ ṭhapesi<sup>3</sup> uttaraṃ  
 Evaṃ lokamhi sattā<sup>4</sup> ca sandhicutinaṃ antare  
 Yathā tathā bhamitvā va ante ṭhāpenti santanaṃ<sup>5</sup> ti.

Kaliyuge satta-satthādhike navavassasate phaggaṇa-mā-sassa kālapakkhaterasamiyaṃ tassa jeṭṭhaputto pitusa-takaṃ rajjaṃ gaṇhi. Mahādhammarāja ti nāma-lāñchaṇaṃ pi paṭiggaṇhi. Pitu kāle anīṭṭhitāni cetiyāni puna kārāpesi. Catubhūmika-vihāraṇaṃ ca nīṭṭhaṃ gamāpetvā<sup>6</sup> Toṃ-bhī-luḥ<sup>7</sup> mahātherassa paralokaṃ gantvā avijjamaṇattāya<sup>8</sup> Catu-bhūmika-vihāra-vāsima-hātherassa dassāmi ti antepuraṃ pakkosāpesi.

Thero dve vārāni pakkosiyamāno pi nāgacchi. Tatiya-vāre pana bahū saddhivihārikā: Antepuraṃ gantvā pavisa-satha<sup>9</sup>, na hi sakkā raññaṃ va pakkosito paṭikkhipitum ti āhamsu.

Atha thero evaṃ āha: Ahaṃ āvuso ratthapaṇanapinda-pātaṃ bhuñjitum na icchāmi. Evaṃ pi sace tumhe icchatha rañño santikaṃ gantum, evaṃ sati idāni rañño santikaṃ ahaṃ gamissāmi ti antepuraṃ pāvisi.

Pavisitvā raññaṃ saddhiṃ sallāpaṃ katvā: Ayaṃ viharo araṇṇavāsinaṃ bhikkhūnaṃ asappāyo ti paṭikkhipi. Evaṃ pana bhante sati, tasmim vihare nisīdiyamānaṃ therāṃ upadissathā ti. Khaṇitthipāda-vihāra-vāsī mahārāja thero pariyattivīsārado sikkhākāmo, tassa dātum vaṭṭati ti.

Atha rāja tassa taṃ vihāraṃ adāsi Mahāsaṃghanaṭho ti nāma-lāñchaṇaṃ pi adāsi. So tattha pariyattim vācetvā nisīdi. Tassa pana vihārassa parivārabhūtesu cattalīsa-ya

<sup>1</sup> A. sara goṭikaramakaṃ.

<sup>2</sup> D. S. A. samitvā D. corr. from bha°

<sup>3</sup> D. A. B. ṭhāpeti. <sup>4</sup> A. satthā.

<sup>5</sup> B. santanuntī D. san natun.

<sup>6</sup> B. nīṭṭhaṃ gahāpetvā. <sup>7</sup> D. To-ñā-°

<sup>8</sup> A. B. avijjahanatāya. <sup>9</sup> B. pavisati.

vihāresu uttarāya anudisāya ekasmiṃ vihāre vasanto Varābhisamghanātho nāma thero Maṇikuṇḍalavatthum Marammabhāsāya akāsi.

Pacchimāya<sup>1</sup> anudisāya ekasmiṃ vihāre vasanto eko thero Sattarājadhammavatthum Marammabhāsāya<sup>2</sup> akāsi.

Tasmiṃ ca kāle Bāḥ-maṃ-akyo Ācāra-akyo ti dvinnam bhikkhūnam ca lokadhammesu chekatāya dve vihāre katvā adāsi.

Te pana dve therā vedasatthakovidā pariyattipāṭipattisu pana mandā Ramaṇṇaratthato āgatā. Te pana theraparamparāya na gaṇenti porāṇā.

Kaliyuge tisattatādhike<sup>3</sup> navavassasate sampatte Mahāmuniceṭiyassa puratthimadisābhāge cattāro vihāre kārāpetvā catunnam therānam adāsi.

Te ca therā tattha nisīditvā sāsanaṃ paggaṇhimsu.

Tasmiṃ yeva kāle Badaravanavāsi nāma eko pi thero atthi. So pi pariyattivīsārado Chapadavaṃsiko. So ca thero yāvajīvaṃ yathābalaṃ sāsanaṃ paggaṇhitvā duttiyābhāve Calāṅganagare ekissā itthiyā kucchimhi paṭisandhiṃ gaṇhi. Dasamāsaccayena kaliyuge cattālisādhike navavassasate sampatte budhavāre vijāyitvā terasavassikakāle sāsane pabbajitvā pariyattiṃ uggaṇhi. Sirikhettanagarindo rājā Sirikhettanagaram ānetvā Sirikhettanagare Sāmaṇero ti nāmena pākato hutvā kaliyuge catupannāsādhike navavassasate sampatte paṇṇarasavassikakāle Vessantarajātakaṃ kabyālaṃkāravasena bandhi. Paripuṇṇavīsativassakāle Sirikhettanagare yeva Sirikhettanagarindo Veravijayo nāma rājā anuggahetvā upasampadabhūmiyaṃ patitṭhahi<sup>4</sup>. Pacchimapakkhādhiko nāma rājā Sirikhettanagaram attano hatthagataṃ akāsi. Tasmiṃ ca kāle taṃ therānam ānetvā Ratanapurānagare vasāpesi. Sūrakittināmarāṇṇo kaniṭṭhabhātiko Erāvatīnadittire catubbūmikavihāraṃ kārāpetvā tassa therassa ādāsi. Rājā ca Tipiṭakālaṃkāro ti nāma laṅcham adāsi.

<sup>1</sup> D. majjhi°      <sup>2</sup> A. B. omit.

<sup>3</sup> Min: ādhikena.

<sup>4</sup> B. patitṭhāti Min: patitṭhahi.

Kaliyuge vassasahassee sampatte phaggunamāsassa puṇṇamiyaṃ satthivassiko hutvā Tiriyapabbataṃ gantvā araṇṇiavāsaṃ vasi. Dvevassādhike vassasahassee rājā tasmim vihāraṃ kārāpetvā tass 'eva therassa adāsi. So pana Tipiṭakālaṃkārathero Sirikhetanagare Navaṅgakandare Pattalaṅkassa Atulavaṃsatherassa vaṃsiko. Sirikhetanagare Navaṅgakandare Suvannaavihāre vasantassa tassa therassa kittighoso sabbattha patthari. Jeyyapure Erāvatinaditīre Catubhūmikavihāre vasanakāle Aṭṭhasāliniyaṃ ādito visati gāthānaṃ samvaṇṇanaṃ akāsi.

Sūrakittināmakassa kaniṭṭhabhātikassa yācanaṃ ārabha Yasavaḍḍhanavattḥuṃ<sup>1</sup> ca akāsi. Tiriyapabbate vasanakāle Vinayaṃkāraṭiṇaṃ akāsi. Pacchimapakkhādhi-karaṇṇo kāle Mahāsaṃghaṇāthatheraṃ saṃgharājabhāve ṭhapesi.

So ca saṃgharājā ativiya pariyattivissārado. Tasmiṃ ca kāle Ratanapuranaṃ pi Ariyaṃkārathero nāma eko atthi. So pana Tipiṭakālaṃkāratherena samaṇānāthaṃ vayasā pi samānavassiko.

Tesu Tipiṭakālaṃkārathero gandhantarabahuṃsutatthāne adhiko, Ariyaṃkārathero pana dhātupaccaya vibhāgatthāne adhiko ti datthabbo. Pacchā pana Ukkasikaraṇṇo kāle te pi dve therā raṇṇo ācariyā hutvā sāsanaṃ paggaṇhimsu. Tesu Ariyaṃkārathero aparabhāge kālaṃ karitvā tassa therassa saddhivihārikassa Dutiya-Āriyaṃkāratherassa Rājamaṇicūlacetiyaṃ samīpe Dakkhinavanārāmaṃ nāma vihāraṃ kārāpetvā adāsi. Ukkasiko nāma rājā pana jinasāsane bahūpakāro. So ca kaliyuge chanavutādhike navavassasate rājāṃ patto; rājāṃ pana patvā Siridhammasokarājā viya cattāri vassāni atikkamitvā muddhabhisekaṃ paṭiggaḥetvā<sup>2</sup> Sirisudhammarājā-Mahādhipati ti nāma laṅcham pi paṭiggaṇhi. Ekasmim pana samaye Hamsavatīnagaraṃ gantvā tattha nisīdi. Atha Rāmaṇārattāvāsino evaṃ āhamsu: Marammikabhikkhū nāma pariyattikovidā vedasatthaṇṇuno natthi ti. Taṃ sutvā rājā

<sup>1</sup> B. Yasavaddhana°      <sup>2</sup> Min: pari°



Catubhūmikavihāravāsītherassa santikaṃ sāsanaṃ pesesi: Timsavassikā cattāḷisavassikā vā pariyattikovidā vedasattha-añño bhikkhū Rāmaññarattham mama santikaṃ pesethā ti. Atha Catubhūmikavihāravāsī thero Tipiṭakālamkāraṃ Tilokālamkāraṃ Tisāsanālamkāraṃ ca saddhiṃ timsamat-tehi bhikkhūhi pesesi. Hamsāvatinagaraṃ pana patvā Mo-dho-cetiyassa<sup>1</sup> puratthimabhāge vihāre kārāpetvā tesam ādāsi.

Upasathadivasesu sudhammasālāyaṃ Rāmaññaratthavā-sino pariyattikovide vedasattha-añño sannipātāpetvā tehi tihi therehi saddhiṃ kathāsallāpaṃ kārāpesi. Atha Rāmaññaratthavāsino bhikkhū evam āhaṃsu: Pubbe pana mayam Marammaratthe pariyattikovidā vedasattha-añño natthi ti maññaṃ. Idāni Marammaratthavāsino ativiya pariyattikovidā vedasattha-añño ti. Aparabhāge kaliyuge chanavutādhike navavassasate sampatte rājā Ratanapurana-garaṃ paccāgacchi.

Te pi therā<sup>2</sup> paccāgantukāma Rāmaññaratthe padhāna-bhūtaṃ Tilokagarū ti nāmadheyassa<sup>3</sup> mahātherassa santikaṃ vandanatthāya agamaṃsu.

Tadā Tilokagaruthero pi tehi saddhiṃ sallāpaṃ katvā evam āha: Tumhesu pana Tipiṭakālamkārathero paṭhamam āvāsavihāraṃ labhissati ti. Kasmā pana bhante evam avocā ti vutte ayaṃ pana piṇḍāya caranto pi antarāmagge veluvettādiṃ labhitvā gahetvā vihāre patisaṃkharanaṃ akāsi. Tasmāham<sup>4</sup> evam vadāmi. Loke vihāre patisaṃkharanaṃ silā bhikkhū sīgham eva āvāsavihāraṃ labhanti ti porānatherā āhaṃsū ti āha.

Te pi Ratanapurana-garaṃ paccāgacchimsu. Tilokagaru-therassa vacanānurūpaṃ eva Tipiṭakālamkārathero sabba-paṭhamam āvāsavihāraṃ labhi ti.

Kaliyuge pana navavassādhike vassasahassee sampatte rañño kaniṭṭho kalam akāsi. Atha rañño putto ucca-nagarabhojako<sup>5</sup> bālajanehi santhavaṃ katvā tesam vacanaṃ

<sup>1</sup> A. S. *corr.* He-te°      <sup>2</sup> S. tepiṭakattherā.

<sup>3</sup> A. Silogaramuti nāmadheyassa nāmatherassa.

<sup>4</sup> S. Tam aham.      <sup>5</sup> A. Uccanagarato eko.

ādiyitvā paccūsakāle pitaram ghātetukāmo antepuram sahasā pavīsi.

Rājā ca anaggham<sup>1</sup> muddikam gahetvā Nandajeyyena nāma amaccena Rājayodhena nāma amaccena ca saddhim aññataravesena nagarato nikkhamitvā Rajatavālukanadiṃ sampatto. Tasmiṃ ca kāle eko sāmaṇero mātāpitūnaṃ gehe piṇḍapātāṃ ānessāmi ti khuddakanāvāya nadiyaṃ āgacchi. Atha taṃ sāmaṇeraṃ disvā rājā evaṃ āha: amhe bhante paratīraṃ nāvāya ānehi ti. Sāmaṇero ca āha: Sace upāsaka tumhe paratīraṃ āneyyaṃ bhattakāle atikkameyyaṃ ti. Atha rājā: Amhe yeva sīghaṃ ānehi imaṃ muddikam dassāmi ti assāsetvā ānetuṃ okāsaṃ yāci.

Atha sāmaṇero karuṇāpattāṃ vacanaṃ sutvā paratīraṃ ānesi. Atha Catubbhūmikavihāraṃ patvā tasmiṃ vihāre therassa sabbam pi kāraṇaṃ ārocetva evaṃ āha: Sace bhante amhe gaṇhituṃ<sup>2</sup> āgaccheyyaṃ<sup>3</sup> te nivārethā ti. Thero ca: Mayaṃ mahārāja samaṇā na sakkā evaṃ nivāretuṃ; evaṃ pi eko upāyo atthi. Nisinnavihāravāsi thero pana gihikammesu ativiya cheko. Taṃ pakkosetvā<sup>4</sup> kāraṇaṃ cintetuṃ yuttan ti. Atha taṃ pakkosetvā taṃ atthaṃ ārocetvā rājā idam avoca: Sace bhante amhe gaṇhituṃ āgaccheyyaṃ, atha kenacid eva upāyena te nivārethā ti. Atha so thero evaṃ āha: Tena hi mahārāja mā kiñci soci mā bhāyi, vihāramajjhe sirigabbhaṃ pavisitvā nisidathā ti vatvā piṇḍāya ācarante bhikkhū sāmaṇere sannipātāpetvā visuṃ visuṃ: Daṇḍahatthā hutvā ekassa pi purisassa vihāraṃ pavisitūṃ okāsaṃ mā dethā ti vatvā senaṃ viya brūhesi. Sāmantavihāresu pi vasante bhikkhū-sāmaṇere pakkosi. Tadā kira āgantvā sannipātānaṃ bhikkhusāmaṇeraṇaṃ atirekasahassamattaṃ ahosi. Thero te vihāre dvārakoṭṭhakesu<sup>5</sup> āgatamagge ca visuṃ visuṃ daṇḍahatthā hutvā ārakkhaṇatthāya ṭhapesi. Yathā vaḍḍhaki sūkaro vyagghassa<sup>6</sup> nivāraṇatthāya visuṃ visuṃ sūkare saṃvidhāya

<sup>1</sup> A. anaṇḍam. <sup>2</sup> A. bhaṇituṃ.

<sup>3</sup> A. B. āgaccheyya. <sup>4</sup> Min: pakkosāpetvā.

<sup>5</sup> B. °guttakesu D. °kuḍḍa° Min: °koṭṭa°

<sup>6</sup> A. vyaggyassa.

thapesi ti. Atha puttassa yodhā pi rājanam gahetum na sakkā<sup>1</sup>. Bhikkhusāmaṇerānam gāravavasena balakkārena māretvā pavisitum na visahanti bhikkhusāmaṇerānam bāhullatāya ca.

Tasmiṃ yeva samvaccchare assayujjamāsassa kālapakkha-  
pañcamito yāva kattikamāsassa kālapakkhapañcamī vihare  
yeva rājā niliyitvā<sup>2</sup> nisīdi. Atha antepuravāsikā amaccā  
puttam apanetvā rājanam ānetvā rajje thapesum. Rājā  
ca puna rajjam patvā vihare nisinnakāle mā bhāyi mahā-  
rājā tvam jinessati ti rañño ārocentassa vedasatthaññuno  
ekassa bhikkhussa Ca-ñāḥkhum<sup>3</sup> cetiyassa āsannaṭṭhāne  
ekam vihāram kārapetvā adāsi. Dhammanandarājagurū ti  
nāmalañcham pi adāsi. Tassa pana vijātattṭhānabhūtam  
gāmaṃ nissāya Marammavohārena Ren-nat-ca-ka-ro-ḍa<sup>4</sup>  
ti samaññū ahosi.

Rājā ca puna rajjam patvā tasmiṃ yeva samvaccchare  
kattikamāsassa kālapakkhacuddasamiyam sabbe pi mahā-  
there nimantetvā rājageham pavesetvā<sup>5</sup> piṇḍapātena bhojesi.  
Atha rājā evam āha: Catubhūmikavāsī thero samparāyi-  
katthāvaho<sup>6</sup> ācariyo. Nisinnavihāravāsī thero pana diṭṭha-  
dhammikattāvaho ti evam Rājavamse vuttam. Porānapot-  
thakesu pana: Catubhūmikavihāravāsī thero ekantasamaṇo  
ācariyo Nisinnavihāravāsī thero pana yodhāraho yodha-  
kamme<sup>7</sup> cheko ti rājā āhā ti vuttam. Rājā kira sampa-  
rāyikattham<sup>8</sup> anupekkhitvā<sup>9</sup> dinnakāle Nisinnavihārather-  
assa na adāsi. Kadāci kadāci pana diṭṭhadhammikattam  
anupekkhitvā tassa viṣum adāsi ti; ettha ca yasmā Nisinna-  
vihāravāsī thero rañño bhayehi<sup>10</sup> nivāraṇatthāya ārakkham  
akāsi na paresam viheṭṭhanatthāya ānattikapayogo<sup>11</sup> ca na

<sup>1</sup> B. puttassa pi rājanam gahetum na sakkā yodhā pi.

<sup>2</sup> B. niliyitvā. <sup>3</sup> A. Chatṭha-khum.

<sup>4</sup> B. Kā-ca-kā-roṃ A. Ta-caṃ-kā-ro-ñā.

<sup>5</sup> S. D. A. B. pavisetvā.

<sup>6</sup> A. B. °parāyikatt° D. °katthā maho.

<sup>7</sup> S. A. Yodhāraho yeva kamme. <sup>8</sup> A. B. °attam.

<sup>9</sup> B. anumapekkhitvā A. anapekkhitvā.

<sup>10</sup> B. arehi.

<sup>11</sup> A. °yoge.

dissati tasmā<sup>1</sup> natthi āpattidoso. Saddhātissaraṇṇo bha-  
yehi nivāraṇattham arahantehi therehi katapayogo viya  
daṭṭhabbo.

Catubhūmikavihāravāsī thero pana Khaṇitthipādagame  
jāto Arimaddanapure<sup>2</sup> Arahantatheraganapabhavo yattha  
katthaci gantvā aññesaṃ bhikkhūnaṃ ācāraṃ yathābhūtaṃ<sup>3</sup>  
jānitvā<sup>4</sup> tehi catupaccayasambhogo na katapubbo antamaso  
udakam pi na pivitapubbam<sup>5</sup> tam tam ṭhānaṃ pi<sup>6</sup> camma-  
khaṇḍam gahetvā yeva gamanasilo. Ukkamsikarājā pana  
Sirikhattanagare Dvattaponkaraṇṇā kārāpita-cetiyaśaṇṭhā-  
naṃ gahetvā Rājamaṇicūlaṃ nāma cetiyaṃ akāsi. Tam  
pana cetiyaṃ parimaṇḍalato tihatthasatapamaṇaṃ<sup>7</sup> ubbe-  
dhato<sup>8</sup> pi ettakam eva. Tassa pana cetiyassa catūsu passesu<sup>9</sup>  
cattāro vihāre kārāpesi; puratthimapasse Puvvavanārāmo  
nāma vihāro, dakkhiṇapasse pana Dakkhiṇavanārāmo nāma,  
pacchimapasse Pacchimavanārāmo nāma, uttarapasse Uta-  
ravanārāmo nāma vihāro. Tesu catūsu vihāresu Uttara-  
vanārāmo nāma vihāro asanipātagginā ḍayhitvā<sup>10</sup> vinassi.  
Avasese pana tayo vihāre pariyattikovidānaṃ tiṇṇaṃ  
mahātherānaṃ adāsi. Nāmalāñchaṃ pi tesam adāsi.  
Pacchimassa raṇṇo kāle yeva uttarapasse vihāraṃ kārāpesi.

Tasmiṃ pana cetiye chattaṃ anāropetvā yeva so rājā  
devaṃ gato. Tesu pana catūsu vihāresu nisinnānaṃ  
therānaṃ Dakkhiṇavanārāmavihāravāsī mahāthero Kaccā-  
yanagandhassa atthaṃ chabbidhehi saṃvaṇṇanāyehi  
alaṃkaritvā Maramabhāsāya saṃvaṇṇesi. Pacchima-  
vanārāmavihāravāsī thero pana Nyāsassa saṃvaṇṇanaṃ  
chahi nayehi alaṃkaritvā akāsi.

Kaliyuge dasavassādhike sahasse sampatte tassa raṇṇo  
putto Sirinandadhammarājā - Pavarādhīpatirājā rajjaṃ  
kāresi. Pituno rājagehaṃ bhinditvā vihāraṃ kārāpetvā  
Tilokālaṃkarassa nāma mahātherassa adāsi. Ariyālaṃ-

<sup>1</sup> A. kasmā. <sup>2</sup> Min: corr. °nagare.

<sup>3</sup> D. ācārajātābhūtaṃ. <sup>4</sup> A. jānetvā.

<sup>5</sup> A. na pivānapubbā. <sup>6</sup> A. ṭhānaṃ ti.

<sup>7</sup> Min: corr. parimānaṃ. <sup>8</sup> A. pubbedhato.

<sup>9</sup> A. B. vassesu. <sup>10</sup> Min: ḍahitvā.

kārathero ca nāma Tipiṭakālaṃkāratherena samaññanathā-massa<sup>1</sup> Ariyālaṃkāratherassa sisso ti daṭṭhabbo.

Ayañ c'attho hetthā dassito. Jeyyapure catubbūmika-Atulavihāraṃ kārapetvā Dāṭhānāgarājagurutherassa adāsi.

So ca thero Niruttisāramañjūsaṃ nāma Nyāsasaṃvaṇṇa-naṃ akāsi.

Kaliyuge dvādasādhike vassasahassee sampatte phagguṇa-māse sotāpannā nāma āraḁkhadevatā aññattha gamissāmā ti āhamsū ti naḁarā supinaṃ passantā hutvā bahū sanni-patitvā devapūjaṃ akamsu. Devatānaṃ pana saṃkamaṇaṃ nāma natthi; pubbanimittam ev' etan ti daṭṭhabbaṃ.

Tasmiñ ca kāle Cīnarañño<sup>2</sup> yodhā āgantvā Maramma-ratṭhaṃ dūsesum. Sāsanaṃ abbhapaṭicchanṇo viya cando dubbalaṃ ahoṣi.

Kaliyuge terasādhike vassasahassee sampatte tassa rañño kaniṭṭho Mahāpavaradhammarāja-Lokādhipati nāma rājā rajjaṃ kāresi. Tasmiñ ca kāle lokasaṃketavasena puññaṃ maṇaṃ bhavissatī ti vedasatthaññūhi ārocitattā lokasaṃketavasena 'eva<sup>3</sup> abhinavapuññuppādanatṭhaṃ Khandhavāra-gehaṃ kārapetvā tāvakālikavasena saṃkamitvā nisīdi. Tato aparabhāge Uttaragehaṃ bhinditvā tasmim yeva ṭhāne vihāraṃ kārapetvā ekassa mahātherassa adāsi.

Dakkhinagehaṃ pana naḁarassa puratthimadisābhāge vihāraṃ kārapetvā Aggaḁhammālaṃkāratherassa adāsi. So ca thero Kaccāyanagandhassa ca Abhidhammattha-saṃḁahassa c'eva Mātikā-Dhātukathā-Yamaka-Paṭṭhānāṇaṃ ca atṭhaṃ Marammabhāsāya yojesi.

Uparājā ca mahāsetuno pamukhe ṭhāne Sovannaṃmaya-vihāraṃ<sup>4</sup> kārapetvā Uttaragehavihāravāsītherassa ante-vāsikassa Jināraṃatherassa adāsi. Tasmim yeva ṭhāne nānāratanavicitraṃ vihāraṃ kārapetvā tass 'eva therassa antevāsikassa Guṇagandhatherassa adāsi.

So pana thero Khyanaḁ-tvaṃ gāme vijāto<sup>5</sup> vaye pana sampatte Ratanapuranaḁaraṃ gantvā pariyaṭṭim uggaṇhitvā

<sup>1</sup> A. samaññanathāmassa.

<sup>2</sup> A. Khīnarañño B. corr. khīna°

<sup>3</sup> A. saṃkheta° <sup>4</sup> Min: Sovannaṃmahā° <sup>5</sup> B. pi jāto.

tato puna nivattitvā Padumanagare<sup>1</sup> Badaragāme<sup>2</sup> nisīditva pacchā Khya-ñāḥ-tvaṃ -gāme catūhi paccayehi kilamato hutvā vasi. Tasmiñ ca kāle tasmim gāme Mokkhassa nāma purisassa santike ekaṃ anagghaṃ maṇim rājā labhittvā ativiya<sup>3</sup> mamāyi. Khya-ñāḥ-tvaṃ Mokkhamaṇi ti pākato ahosi.

Atha Uttaragehavihāravāsī thero āha: Khya-ñāḥ-tvaṃ gāmake na maṇi yeva anagghaṃ atha kho eko pi thero Guṇagandho nāma pariyattikovidō anaggho yevā<sup>4</sup> ti.

Atha taṃ sutvā rājā taṃ pakkosetvā catūhi paccayehi upatthambhetvā pūjam akāsi.

Sahassorodhagāme Guṇasāro nāma thero Palinagāme Sujāto nāma thero ca Guṇagandhattherassa sissā yeva ahesuṃ.

Ekasmiñ ca kāle Tiriyapabbatavihāravāsī mahāthero bhikkhusaṃghamaññhe Aggadhammālamkāratheraṃ kilānavasena evaṃ āha: Amhesu āvuso antaradhāyamānesu<sup>5</sup> tvam loke eko gandhakovidathero bhavissati<sup>6</sup> maññe ti. Atha Aggadhammālamkāro evaṃ āha: Tumhesu bhante antaradhāyamānesu mayam gandhakovidā na bhaveyyāma; ko nāma puggalo loke gandhakovidō bhavissati ti. Porāṇapotthakesu pana Ariyālamkāratthero: Na nu pan' idāni<sup>7</sup> mayam gandhakovidā na tāva bhavāmā ti evaṃ āhā ti vuttam. So Aggadhammālamkārathero yeva raññā yācito Rājavaṃsasamkhepaṃ pi akāsi. So pana thero amaccaputto. Ekasmiñ ca kāle hināyāvattako<sup>8</sup> eko mahā-amacco rañño santikaṃ attanā upaladdhaparibhogaṃ sabbaṃ gaḥetvā vihāraṃ āgantvā Aggadhammālamkāratherena saddhiṃ sallāpaṃ akāsi. Sallāpaṃ pana katvā sabbaṃ paribhogaṃ therassa dassetvā: Sace bhante tvam gihi bhaveyyāsi ettakaṃ paribhogaṃ labhissasi ti<sup>9</sup> āha. Thero pi evaṃ āha: Tumhākaṃ pana ettako paribhogo amhākaṃ

<sup>1</sup> B. Bhadunagare A. Baṇḍa° S. corr. Baddha°

<sup>2</sup> Min: Padara° <sup>3</sup> A. B. D. ativa.

<sup>4</sup> A. anaggho vido yeva.

<sup>5</sup> A. B. antaradhārayamānesu. <sup>6</sup> Min: bhavissasi.

<sup>7</sup> B. na nu padāni. <sup>8</sup> A. B. hināyavattako.

<sup>9</sup> All MSS. labhissati ti.

samaṇānaṃ vaccakuṭiṃ asubhabbhāvaṇaṃ bhāvetvā pavisaṇtānaṃ puṇṇaṃ kaḷaṃ nāgghati soḷasī ti. Kiñcāpi idaṇ ca pana vacanaṃ Sāsanaṃ vāse apadānaṃ<sup>1</sup> hoti. Pabbacariyaṣiṇeḥ pana vuttavacanaṃ yāva<sup>2</sup> āpannakotikā saritabbam evā ti manasikarontena vuttan ti.

Kaliyuge pana catutimsādhike vassasahassee sampatte tassa putto Naravaro nāma rājā rājānaṃ karesi. Mahāsihasūradhammarājā ti nāmalañchaṃ<sup>3</sup> paṭiggaṇhi. Tassa raṇṇo kāle ca Ca-Naḥ-khum<sup>4</sup> cetiyassa samipe Jetavanavihāre gandho<sup>5</sup> uggaṇhanto eko daharabhiṅghu gandhaceko pi samāno bālakāle<sup>6</sup> bālacittena ākulito<sup>7</sup> hutvā vaccakuṇṇe vātatapehi bahisukkhasākhena<sup>8</sup> paṭicchādito daḍḍena ālulitvā duggandho, viya cittasantāne<sup>9</sup> pariyattivatātapehi bahisukkhabbhāvena paṭicchādite kenacida eva rūpārammaṇādina ālulitvā kilesasattisaṃkhāto duggandho vāyitvā hināyāvattissāmi ti cintetvā, gihivatthāni gahetvā, saddhiṃ sahaṃyabhiṅghuṇi naditthiṃ agamāsi. Antarāmagge tāva bhikkhubhāven<sup>7</sup> eva cetiyaṃ vandissāmi ti gihivatthāni sahaṃyānaṃ hatthe ṭhapetvā cetiyaṃ pamukhe leṇaṃ pavisitvā vanditvā nisīdi. Atha ekā daharittī cetiyaṅgaṇaṃ āgantvā bahi leṇaṃ nisīditvā udakaṃ sīcivā patthanaṃ akāsi: Iminā puṇṇakammena<sup>10</sup> sabbehi apāyādidukkhehi moceyyāmi, bhava bhava ca hināyāvattakassa purisassa pādacārikā na bhaveyyāmi ti.

Atha taṃ sutvā daharabhiṅghu evaṃ cintesi: Idāni ahaṃ hināyāvattissāmi ti cintetvā āgato; ayaṃ pi daharittī hināyāvattakassa purisassa pādacārikā na bhaveyyāmi ti patthanaṃ akāsi. Idāni taṃ daharittīnaṃ kāraṇaṃ pucchissāmi ti. Evaṃ pana cintetvā bahi leṇaṃ nikkhamitvā taṃ daharittīnaṃ kāraṇaṃ pucchi.

<sup>1</sup> B. apadhānaṃ. <sup>2</sup> D. yā ca Min: āpannakotikā.

<sup>3</sup> B. laddhalañchaṃ. <sup>4</sup> Min: Naḥ-khum- D. Nāo

<sup>5</sup> Min: gandhaṃ. <sup>6</sup> A. B. °kālena.

<sup>7</sup> Min: ākuliko.

<sup>8</sup> A. lahusukkassavena B. sukkhabbhāvena Min: °sukkhasākhena.

<sup>9</sup> S. D. sandhāne. <sup>10</sup> D. puṇṇena kammena.

Kasmā pana tvaṃ hīnāyāvattakassa purisassa pādacārikā na bhaveyyāmi ti patthanam karosī ti.

Hīnāyāvattakassa bhante purisassa pādacārikā na bhaveyyāmi ti vuttavacanam bālapurisassa pādacārikā na bhaveyyāmi ti vuttavacanena nānā na hoti<sup>1</sup>; sadisattam<sup>2</sup> eva<sup>3</sup>. Na nu hīnāyāvattako bālo yeva nāma? Sace pana bhante hīnāyāvattako bālo nāma na bhaveyya ko nāma loke bālo bhaveyya?<sup>4</sup> Bhikkhu nāma hi parehi dinnam cīvarapiṇḍapātasenāsanam paribhuñjitvā sukham vasati; sace gandham uggaṇhitukāmo bhaveyya yathākāma<sup>5</sup> yeva gandham uggaṇhitum okāsam labhati. Evam pana ahutvā, alasiko yeva bhuñjitvā, sayitvā nisiditum iccheyya, evam pi yathākāma<sup>6</sup> bhuñjitum sayitum okāsam labhati. Evam pi samāno parassa dāso homi dārassa kimkaro homi ti akathento viya hutvā hīnāyāvatteyya so loke aññehi bālehi adhiko bālo ti aham maññāmi. Sace pana bālatarassa bhariyā bhaveyya aham bālatari bhaveyyan ti vutte so daharabhikkhu<sup>6</sup> samvegam āpajjitvā bahi nagaradvāram nikkhamitvā vānaraganena vinā jhāyanto viya vānaro jhāyitvā nisīdi.

Atha sahāyā āgantvā gihivatthāni gaṇhāhi ti pakkosimsu. Tasmim kāle so daharabhikkhu: Āgacchatha bhavanto ti vatvā sabbam kāraṇam tesam ācikkhitvā: Idāni pana bhavanto hīnāyāvattehi ti<sup>7</sup> sace yo koci āgantvā mama sīsam muggareṇa pahāreyya, evam sante pi hīnāyāvattitum na icchāmi. Ito paṭṭhāya yāvajīvitapariyantā hīnāyāvattitum manasā pi na cintayissāmi ti vatvā Erāvatīnadim taritvā Jeyyapuram agamāsi. Tadā kira daharittihī devatā bhaveyya na manussittihī ti tam vadanti paṇḍitā ti.

Jeyyapuram pana patvā pariyattikovidānam mahātherānam santike nayaṃ gahetvā Puññacetiyaassa dakkhiṇadisābhāge ekasmim vihāre nisīdi. Pariyattim vācetvā atha

<sup>1</sup> D. nayo ti.      <sup>2</sup> D. °attham B. °attakam.

<sup>3</sup> A. B. evā ti.      <sup>4</sup> A. bhaveyyāsi.

<sup>5</sup> D. °kammam.

<sup>6</sup> A. omits from akathento to daharabhikkhu.

<sup>7</sup> A. B. hi.



kamena tam-tam-disāhi bhikkhu-sāmaṇerā āgantvā tassa santike pariyattim uggaṇhimsu.

Āvāsam alabhitvā keci bhikkhu-sāmaṇerā chattāni pi chāditvā nisidimsu. Ekasmim kāle rājā nikkhamitvā Puñña-cetiyaṃ vandissāmī ti cetiyaṅganam pāvīsi. Atha chattāni chādetvā nisinne bhikkhū disvā guhāya saddhim vihāram kārapetvā tassa bhikkhussa adāsi Tilokagarū ti pi nāma-lañcam adāsi. Sukhavohārattham pana kakāralopam katvā Tilogagarū ti voharimsu<sup>1</sup>. Tassa pana saddhivihār-iko sattavassiko Tejodīpo nāma bhikkhu Parittatīkam akāsi.

Aparabhāge pana Tilokālamkāro ti nāmalañcam ādasi. Evam Tejodīpo nāma bhikkhu Narāvararañño kāle Parittatīkam akāsi ti datṭhabbam, keci pana Pacchimapakkhādhi-karañño kāle ti vadanti.

Ekasmim pana kāle Tiriyapabbatavihāravāsi mahāthero Pādacetiyaṃ vandanatthāya gantvā paccāgatakāle Kukha-nanagare Suvannaguhaṃ Jambudhajatherassa santikam pavisitvā sallāpam akāsi. Te ca mahātherā aññamaññaṃ passitvā sallāpitaṃ ativiya pamodimsu; lokasmim hi bālo bālena paṇḍito paṇḍitena saddhim ativiya pamodati ti. Te ca dve therā samānavassikā. Tiriyapabbatavihāravāsi mahāthero tena saddhim sallāpam katvā pacchā gacchi. Jambudhajathero ca maggaṃ ācikkhituṃ anugacchi. Atha Tiriyapabbatavihāravāsi mahāthero Jambudhajatheram āha: Aham bhante rājavallabho homi rājaguru; tvam yeva mama purato gacchāhi ti. Atha Jambudhajathero pi Tiriyapabbatavihāravāsitheram āha: Tvam bhante rājavallabho bhavasi rājaguru. Loke rājaguru nāma padhānabhāve<sup>2</sup> tītho, tasmā tvam yeva mama purato gacchāhi ti. Ettha ca dve pi mahātherā aññamaññaṃ gāravavasena lokavattam apekkhitvā<sup>3</sup> evam āhamsū ti datṭhabbam. Tiriyapabbata-vihāravāsi mahāthero pi Ratanapurānagaram patvā Rājā-vamsapabbataṃ gantvā araṇṇāvāsam vasi.

Atha Ukkamsiko rājā kaniṭṭhena Sūrakittināmena saddhim

<sup>1</sup> B. voharimsu.

<sup>2</sup> A. pamānabhāve.

<sup>3</sup> B. pekkhitvā.

nantesi: Sace tvam vane<sup>1</sup> theram paṭhamam passasi<sup>2</sup> tvam yeva vihāram kārāpetvā therassa dadāhi; sace panāham paṭhamam passeyyam aham vihāram katvā dadāmi ti.

Atha kaniṭṭho paṭhamam passitvā Tiriyapabbatakandare Jetavanam nāma vihāram kārāpetvā adāsi.

Idaṃ ca vacanam: Sādhujanānam guṇam<sup>3</sup> ekavāram pītisomanassam<sup>4</sup> uppajji; tena puñṇakammena tena pītisomanassena sattakkhattum devarajjasampattim sattakkhattum manussarajjasampattim paṭilabhi ti vuttattā sādhujanānam guṇam anussaritvā puñṇavisesalābhatthāya<sup>5</sup> vuttam.

Tiriyapabbatavihāravāsi mahāthero ca Jambudhaja-therassa guṇam Ukkamsikaraṇṇo ārocesi. Rājā ca ativiya pasāditvā Jambudhajo ti mūlanāme dipasaddena yojetvā Jambudīpadhajo ti nāmalañcham adāsi.

Jambudhajathero ca nāma Dhammanandatherassa<sup>6</sup> saddhivihāriko Dhammanandathero ca Jotipuñṇatherassa saddhivihāriko. Te ca therā Arahantagaṇavaṃsika.

Jambudhajathero pana Vinayapāliyā atthakathāya ca atthayojanam Marammabhāsāya akāsi. Maṇiratano nāma pana thero Atthasālini-Sammohavinodani-Kaṅkhāvitarāṇi-atthakathānam Abhidhammatthavibhāvanī-Samkhepavaṇṇanā-tikānaṃ ca attham Marammabhāsāya yojesi.

Mūlavāsagāme ca Pubbārāma vihāravāsi Gūlhatthadīpaniṃ nāma gandham Visuddhimaggagaṇṭhipadatthaṃ ca mūlabhāsāya akāsi. Nettipāliyā ca attham Marammabhāsāya yojesi.

So pana thero pubbe gāma vāsi hutvā sīsaveṭhanatala-pattāni<sup>7</sup> gahetvā ācariyapaveṇivasena vinayavilomācāram cari. Pacchā pana tam ācāram vissajjitvā araṇṇavāsam vasi<sup>8</sup>. So pi thero gambhīraṇṇiko saddatthanayesu ativiya cheko.

Kaliyuge pana pañcatimsādhike vassasahasse sampatte kaniṭṭho Siripavaramahārājā nāma bhūpālo rajjam kāresi.

<sup>1</sup> A. pana.      <sup>2</sup> A. passati.      <sup>3</sup> A. sādhujjaguṇam.

<sup>4</sup> A. pitti.      <sup>5</sup> A. lābhattāya.

<sup>6</sup> A. Dhammanandha°      <sup>7</sup> Min: sīsaveṭhanapattāni.

<sup>8</sup> B. araṇṇavāsi vasi.

Dabbimukhajātassare pana gehaṃ kārāpetvā nisidanato Dabbimukhajātassaro ti nāmaṃ pākataṃ ahoṣi. Tasmim pana jātassare Jeyyabhūmikittiṃ nāma vihāraṃ kārāpetvā Sirisaddhammatheraṣṣa adāsi. Bahunnam pi gāmaṃ vāsī-  
araññāvāsibhikkhūnaṃ anuggahaṃ akāsi. Ratanapurana-  
garasmiṃ hi dasasu Ńo-na-ra-maḥ-rājavaṃsesu pacchimā  
pañca rājāno avicinitvā yeva alajji-lajji-missakavasena  
sāsaṇaṃ paggaṇhiṃsu.

Tadā jinasāsaṇaṃ abbhantare cando viya atiparisuddhaṃ<sup>1</sup>  
na ahoṣi.

Evam pi lajjino attano attano vamsānurakkhanavasena  
dhammaṃ pūretuṃ anivāritattā lajjigaṇavaṃso na bhijjati<sup>2</sup>.  
Tathā alajjino pi attano attano ācariyapavenivasena vica-  
riṃsu; tena alajjigaṇavaṃso pi na bhijjati<sup>3</sup> ti datṭhabbaṃ.  
Tassa rañño kāle Devacakkobhāso nāma eko thero atthi  
vedasatthaññū piṭakesu pana mando ti.

Kaliyuge pana aṭṭhatimsādhike vassasahasṣe sampatte  
vesākhamaṣṣassa kālapakkha-aṭṭhamito paṭṭhāya lokasaṃ-  
ketavasena<sup>4</sup> uppajjamānaṃ bhayaṃ nivāretuṃ Navaguha-  
yaṃ<sup>5</sup> tena Devacakkobhāsaṭṭherena kathitanīyāmena paṭha-  
maṃ Marammikabhikkhu Paṭṭhānapakaraṇaṃ vācāpesi.  
Tato pacchā jetṭhamāṣassa juṇhapakkhe pātipadadivasato  
Rāmaññaratṭhavāsike bhikkhū Paṭṭhānapakaraṇaṃ vācāpesi  
mahācāpaṇaṃ ca kārāpesi ratṭhavāsino pi bahupūjasakka-  
raṃ kārāpesi. Tassa kira rañño kāle potṭhakam aṭṭhi-  
bhallikarukkhaṇīyāsehi parimaṭṭhaṃ<sup>6</sup> katvā manosiḷāya  
likhitvā suvaṇṇena limpetvā piṭakam paṭiṭṭhāpesi. Tato  
paṭṭhāya yāvajjatanā idaṃ potṭhakakammaṃ Maramma-  
ratṭhe akāṃsū ti.

Kaliyuge satṭhādhike vassasahasṣe sampatte assayuja-  
māṣassa kālapakkha-chaṭṭhamiyaṃ aṅgaravāre tassa putto  
rajjam kāresi. Sirimahāsisaṣūra-sudhammarājā ti nāma-  
laṇcham pi paṭiggaṇhi. Pitu rañño gehaṭṭhāne cetiyaṃ  
kārāpesi. Tassa pana Mārajeyyaratanan ti samañña ahoṣi.

<sup>1</sup> Min: parisuddhi. <sup>2</sup> A. B. chijjati D. sijjati.

<sup>3</sup> A. D. B. chijjati. <sup>4</sup> A. B. °saṃketo°

<sup>5</sup> A. °gūhāya. <sup>6</sup> A. S. paripaṭṭham D. paripaṭṭhamam.

Tassa pana rañño kāle Sallavatiyā nāma nadiyā pacchima-bhāge Tunna-nāmake<sup>1</sup> gāme Guṇābhilaṃkāro<sup>2</sup> nāma thero sāmaṇerānaṃ gāmapavesanakāle ekamsaṃ uttarāsaṃgaṃ kārāpetvā sisaveṭhanatarapattāni<sup>3</sup> pana na gaṇhāpetva tālavaṇṭaṃ<sup>4</sup> eva gaṇhāpesi. Eko gaṇo hutvā saparivāreṇa saddhiṃ Tunnagāme<sup>5</sup> nisīdi. Tunnagaṇo ti tassa samañña ahosi.

So pana thero pāli-aṭṭhakathā-ṭikā-gandhantaresu adhip-pāyaṃ yathābhūtaṃ na jāni<sup>6</sup>. Abhidhammapiṭakaṃ yeva sissānaṃ vācetvā nisīdi. Tasmiṃ ca kāle Ketumatīnagare nisinnā Buddhaṅkurathera<sup>7</sup>-Cittatherā, Dīpaṅganagare<sup>8</sup> Ulugāme<sup>9</sup> nisinnā Suṇantathero<sup>10</sup>, Tāluppanagare<sup>11</sup> Jayabahu-andhagāme<sup>12</sup> Kalyāṇathero ti ime cattāro therā sāmaṇerānaṃ gāmapavesanakāle ekamsaṃ uttarāsaṃgaṃ akārāpetvā<sup>13</sup> sisaveṭhanatarapattāni āgaṇhāpetvā<sup>14</sup> cīvaraṃ pārupāpetvā tālavaṇṭaṃ<sup>15</sup> gaṇhāpetvā sakasakagaṇaṃ ovādaṃ katvā nisīdīsu. Te pana therā pāli-aṭṭhakathā-ṭikā-gandhantaresu adhippāyaṃ yathābhūtaṃ jānīsu tīsu pi piṭakesu kovidā ahesuṃ. Icevaṃ Sirimahāsīhasūrasudhammarañño<sup>16</sup> kāle pārupanabhikkhūhi nānāhutvā virūpaṃ āpajjitvā ekamsikagaṇo nāma visuṃ bhijji. Yathā pana ayamalam ayato uṭṭhahitvā visadisāṃ hutvā viruddhaṃ<sup>17</sup> hoti ti evaṃ bhijjamānā pi gaṇā rājā<sup>18</sup> pamādo anussuko hutvā attano attano rucivasen<sup>19</sup> eva caritvā nisīdīsu.

Tesu ca dvisu gaṇesu pārupanagaṇe therā pāli-aṭṭhakathā-ṭikā-gandhantaresu nītatthavasena<sup>19</sup> vuttaṃ vacanaṃ

<sup>1</sup> B. *corrects to* Thunna S. Tūna° <sup>2</sup> D. guṇāsi°

<sup>3</sup> °vaṭṭhana Min: ratarapattāni.

<sup>4</sup> A. tālavaṇṭaṃ B. °daṇḍaṃ. <sup>5</sup> B. Thūna nāma gāme.

<sup>6</sup> A. yāyābhaṭaṃ na jāni B. jānāti.

<sup>7</sup> A. S. Buddhaṅgura° B. *corrects to above*.

<sup>8</sup> B. Dīpaṇṇāga° <sup>9</sup> A. Uṭṭhagāme. <sup>10</sup> D. Suṇanda°

<sup>11</sup> A. Thāluppa° D. Tala° <sup>12</sup> B. Jayya° A. Jeyya°

<sup>13</sup> A. ākārapetvā.

<sup>14</sup> A. sisavaḍḍhana tarapatto ni āgaṇhāpetvā S. and D. °vaṭṭana°

<sup>15</sup> A. tālavaṇṭaṃ. <sup>16</sup> Min: °bhūddhamma°

<sup>17</sup> A. viraddhaṃ. <sup>18</sup> S. gaṇaṃ rājā Min: gaṇarājā.

<sup>19</sup> D. A. nīvattha°

nissāya nikkankhā niddosā va<sup>1</sup> hutvā nisīdīmsu. Ekamsi-  
kagaṇe pana therā attano attano vādo na pāliyaṃ na ca  
atthakathāsu neva tīkāsu nā pi gandhantaresu dissati;  
imam attham aṇānantā idam eva saccaṃ mogham aññān  
ti vatvā keci pana sakasakasissānaṃ ovādam adāmsu<sup>2</sup>;  
evarūpā pi sissā ovādaṃ paṭiggaṇhīmsu.

Keci pana pāliyaḍīsu sakavādassa<sup>3</sup> anāgatabhāvaṃ nātvā  
yeva aparisuddhacittā hutvā sammāsambuddhassa bhaga-  
vato mukhaṃ anoloketvā sammāsambuddhass' eva bhaga-  
vato guṇaṃ anussarivā sakavāde ākāse pasāritahattho  
viya apatiṭṭhāno<sup>4</sup> ti jānitvā yeva amhākaṃ vādo sampatta-  
lankassa Saddhammacāritherassa vamsapabhavo ti anissā-  
yabhūtaṃ pi<sup>5</sup> nissayaṃ akāmsu.

Abbhūtena mahātheraṃ sīlavantaṃ abbhācikkhīmsu. Byāsi-  
nāmake gāme dīṭṭhadhammikasamparāyikattham<sup>6</sup> anapek-  
khaṇṭassa hināyāvattakassa dussīlassa upāsakassa lañchaṃ  
datvā amhākaṃ vādānurūpaṃ ekaṃ gandhaṃ karohi ti  
uyyojetvā anāgate anubhaviyaṃ mānadukkhato abhāyitvā nis-  
sayaṃ gavesīmsu ti.

Tasmiṃ ca kāle Nigrodha-pāli-suvanna-vihāravāsī thero  
gāmaṇāsibhikkhugaṇaṃ samitiṃ<sup>8</sup> katvā tassa nāyako hutvā  
sīsavethanaṃ adhārento<sup>9</sup> amaṇḍalabhikkhū sāsane mā tiṭ-  
ṭhantū ti araṇṇavāsīnaṃ bhikkhūnaṃ gandhaṃ vikopetvā  
tato tato<sup>10</sup> pabbājesuṃ<sup>11</sup>.

Atha Hatthisālagāmassa puratthimāya anudisāya Setthi-  
tale dakkhīṇāya anudisāya vihāre nisīnne atirekapaṇṇāsa  
bhikkhū pi pabbājessāma ti cintetvā gāmaṇāsibhikkhū  
saṃnāhitvā āgamāsi<sup>12</sup>.

Atha rājā tam attham sutvā: Gāmaṇāsī gaṇo pi eko araṇ-  
ṇavāsī gaṇo pi eko. Gāmaṇāsibhikkhū araṇṇavasībhikkhū

<sup>1</sup> A. B. *omit* va. <sup>2</sup> A. adīmsu.

<sup>3</sup> S. bhāvassa. <sup>4</sup> D. ava°

<sup>5</sup> A. S. therassa viya vasavo ti anissāyatataṃ pi Min:  
*omits* vamsa.

<sup>6</sup> S. A. B. °attam. <sup>7</sup> B. °pāṭi° <sup>8</sup> D. °tam.

<sup>9</sup> A. ādhārentā. <sup>10</sup> S. *omits*.

<sup>11</sup> A. pabbājeyyū.

<sup>12</sup> A. sannāhitvā āgamāsi B. sannayhitvā.

vihetthetum na sakkā sakasakavādavasena sakasakatthhāne nisiditabban ti rājalekhaṇaṃ pesesi. Atha araṇṇavāsibhikkhū sukhaṃ vasitum okāsaṃ labhiṃsu.

Kaliyuge chasattatādhike vassasahassee sampatte tassa raṇṇo putto Mahāsīhasūradhammarājādhirājā nāma rajjamaṃ karesi. So yeva Surammarājā<sup>1</sup> ti ca Setibhindo ti ca vohāriyati<sup>2</sup>.

Tassa raṇṇo kāle Suvannaṇānalokanagāmaavāsī-Ukkamsa-mālaṃ<sup>3</sup> nāma theramaṃ antoyudhanāyako eko amacco ānetvā Ratananagarapuramaṃ patvā Suvannaṇakukkuṭācale vihāramaṃ kārapetvā thapesi.

So pālī-atthakathā-ṭikā-gandhantaresu ativiya cheko Vannaṇabodhanamaṃ<sup>4</sup> nāma Likhananayaṇ ca akāsi. Tassa gāmaassa rājūhi dinnavasena cetiyajagganakaṃme yuttakulattā pana raṇṇo ācariyatthhāne atthapetvā antoyudhanāyakaṃ<sup>5</sup> eva pūjanatthāya niyyādesi. Tassāpi raṇṇo kāle sāmānerehi gāmapavesanaṃkāle pārupitvā<sup>6</sup> pavisitabban ti ekacce vadimaṃsu. Ekacce pana ekamaṃsaṃ uttarāsaṃgaṃ katvā pavisitabban ti vadimaṃsu. Evaṃ aññaṃaññaṃ kalahaṃsaṃ akamaṃsu.

Tattha Ukkamsamāla-nāmaṃ thero pārupanagaṇe padhāno hutvā nānāgandhesu pārupanavattamaṃ eva āgataṃ ti pakāsiṃsu. Ekamaṃsikaṃgaṇe<sup>7</sup> pana Tiriyapabbatavihāravāsī mahāthero [padhāno hutvā] ācariyapaveṇīdassanavasena pārupanavādaṃ<sup>8</sup> paṭikkhipiṃsu.

Atha rājā ca Phalikkahacitavihāravāsītheramaṃ<sup>9</sup> Mesuccavihāravāsītheramaṃ<sup>10</sup> Suhattatheramaṃ<sup>11</sup> Buddhakaṇṇuratheraṇ ca ti ime cattāro there vinayavinicchakatthhāne thapetvā dve pakkhā attano attano vādaṃ dassentū ti āha.

<sup>1</sup> B. Suraccarājā D. Surājja°

<sup>2</sup> A. vohāriyati ti Min: vohāriyati.

<sup>3</sup> Min: Ukkamsapālaṃ. <sup>4</sup> B. Vannaṇabodhanim.

<sup>5</sup> Min: pārupetvā. <sup>6</sup> B. ekamaṃsa°

<sup>7</sup> A. pārupāpanavādaṃ.

<sup>8</sup> B. rājā ca Phalikkahacitavihāra° A. rājā Kaphalika° S. Balikkamcīta.

<sup>9</sup> B. Meruccavihāra° Min: Meghuccana°

<sup>10</sup> B. Suhatta°

Te ca cattāro therā pāli-atthakathā-ṭikā-gandhantaresu akovidā. Tesam hi ṭhapetvā rājavallabhamattam añño koci guṇaviseso natthi.

Rājagurubhāvattāya yathā vyaggā rukkhagacchala-tāḍipatiṇṇa<sup>1</sup> duggatthāne nisinne mige khuddakattā dubbale pi gaṇhetum na sakkonti, evam eva te ekamsika-there rājanam nissāya gandhesu anāgatattā dubbale pi vādavasena abhibhavitum na sakkhimsu. Ten' eva para-senāya balavatam jānitvā nipaccākāram dassetvā veram<sup>2</sup> sametvā nisinno paṇḍitayodho viya vadam niṭṭham apā-petvā yeva pārupanaganā<sup>3</sup> nisidimsu ti.

Kaliyuge pana pañcanavutādhiḷe vassasahassee sampatte tassa putto Mahārājādhipati nāma rajjam kāresi. Pacchā pana terasādhiḷe sate<sup>4</sup> vassasahassee ca sampatte Rāmañña-ratthindo rājā tam abhibhavitvā anitattā Patta-Hamsāvati ti pākattam ahoṣi.

Tassa rañño kāle Kukhananagare Jālasuttagamato<sup>5</sup> Nānavaram nāma theram anetvā ācariyatthāne ṭhapesi. So pana thero pāli-atthakathā-ṭikā-gandhantaresu ativiya cheko sudhammasabhāyam pariyattivācakanam<sup>6</sup> sotāra-nam<sup>7</sup> atthāya Abhidhammatthasamgahapakarāṇassa gaṇṭhi-padattham paṭhamam akāsi.

Tato pacchā Atthasāliniyam gaṇṭhipadattham Surāvi-nicchayaṇ ca akāsi.

Tato pacchā tena raññā yācito Abhidhānapadīpikāya attham Maramabhāsāya yojesi. Rañño nāmalañcam Chandālamkāra - Saddanetti - Vidaggadaṇḍi - vyañjanayehi<sup>8</sup> alamkaritvā dassitam Rājādhirājanāmattapakāsinim<sup>9</sup> nāma gandham pi akāsi.

<sup>1</sup> Min: yathā vyagghekarukkha°

<sup>2</sup> A. B. verim.

<sup>3</sup> A. pārupanakā nisidimsun ti S. pārupanako.

<sup>4</sup> A. therasāṃike sake.

<sup>5</sup> D. B. A. Jālayutta°

<sup>6</sup> A. parivatti° <sup>7</sup> D. so therānam.

<sup>8</sup> A. chandolamkāsaḍḍa°

<sup>9</sup> A. Rājādhirājanāmattapakāsinim D. °nāmattha°

Rājā Hatthisālanāmake dese kārāpitageham bhinditvā satapadhāne<sup>1</sup> vihāre kārāpetvā sabbesam pi vihārānaṃ kittijeyyāvāsattḥāpanan ti nāmāni paññāpetvā<sup>2</sup> tass' eva therassa adāsi. Vihārānāmen' eva ca therassā pi tam<sup>3</sup> samaññā ahosi.

Tasmiñ ca kāle ayyakarañño<sup>4</sup> piturañño ca kāle tesam dvinnam guṇānaṃ vivādavasena avippakatavacanam<sup>5</sup> puna vivādassa vūpasamanatthāya attano attano vādam kathāpesi. Pārūpanagane<sup>6</sup> so thero padhāno<sup>6</sup> hutvā ekamsikagane pana Pāsamsathero padhāno hutvā kathāyuddham akāsi. Atha rājā ativiya rājavallabham Jeyyabhūmisuvannavihāravāsitheram tesam vādassa vinicchindanatthāya vinayadharatṭhāne ṭhapesi.

Kiñcā pi so pana thero pāli-atṭhakathā-ṭikā-gandhantaresu thokam yeva<sup>7</sup> jānakattā pariyattikovidesu abbohāriko<sup>8</sup> yeva ahosi. Rājavallabhata<sup>9</sup> pana rājā yathābhūtam ajānitvā vinayadharatṭhāne ṭhapesi. Yathā paṇa ayam puratthimadisā<sup>10</sup> ayam pana pacchimadisā<sup>10</sup> ti evam ādinā disāvavattānamattam<sup>11</sup> yeva kātum samattham<sup>12</sup> naṅgalakotiya samvaddhantam<sup>13</sup> purisam rājāgāre dhammavinicchakāmaccatṭhāne<sup>14</sup> ṭhapeti.

Evam eva rājā ayam idiso ayam idiso ti ajānitvā vinayadharatṭhāne ṭhapitattā so Jeyyabhūmisuvannavihāravāsithero tesam dvinnam pakkhānaṃ dvīsu vādesu ayam bhūto ayam abhūto ti vattum na sakkā advāraghare pavitṭhakālo viya tadā ahosi.

Seyyathā pi nāma mahimso<sup>15</sup> attano samīpe ṭhatvā devagītam gāyitvā devavīnaṃ vādentassa devagandhabbassa

<sup>1</sup> B. pamāne S. sakapamāne Min: *corrects to above.*

<sup>2</sup> A. maññāpetvā B. pañña° <sup>3</sup> A. therassāmitam.

<sup>4</sup> A. karaka° <sup>5</sup> B. avippagata° <sup>6</sup> D. pamāno°

<sup>7</sup> D. so-ki-heva. <sup>8</sup> A. B. abbho°

<sup>9</sup> A. S. °vallabhatthā. <sup>10</sup> Min: °disāya.

<sup>11</sup> A. °vaccattānamattam Min: °vavattāna.

<sup>12</sup> B. tam attham.

<sup>13</sup> Min: naṅgalakotiya yam vaddhannam

<sup>14</sup> A. dhammavinicchakāmacchatṭhāne B. °vinicchikāmañ ca ṭhāne. <sup>15</sup> Min: *corrects to mahino.*



velusalakam paharantassa ca gamadārakassa<sup>1</sup> saddesu kiñci visesaṃ na jānāti evaṃ idaṃ sampadaṃ daṭṭhabbam. Atha rājā: Mama vijite ye ye bhikkhū yaṃ yaṃ icchanti te te bhikkhū taṃ taṃ caritvā yathākammaṃ nisidantū<sup>2</sup> ti rājalekhanam ṭhapesi. Tesam vivādo tadā na vūpasami.

Aparabhāge terasādhike sate sahasse ca sampatte Ratana-puranagaram vinassi<sup>3</sup>.

Tato pacchā dutiye samvacchare Ratanasikhanagaramā-pako<sup>4</sup> rājā Rāmaññaratṭhindassa rañño senaṃ yavakhattato chātakasakuṇaṃ<sup>5</sup> viya attano puññānubhāvena Maramma-ratṭhato<sup>6</sup> niharitvā sakalam pi Rāmaññaratṭhaṃ attano hatthagataṃ katvā rajjaṃ kāresi.

Tasmiṃ ca kāle sakala-Marammaratṭhavāsinaṃ cittaṃ pasādesi. Yathā nāma suriyātapena milāyantānaṃ kumudānaṃ Anotattodakena<sup>7</sup> siñcivā haritattaṃ<sup>8</sup> pāpesi evaṃ eva Rāmaññaratṭhindassa senābalātapehi dukkhappattānaṃ<sup>9</sup> Marammaratṭhavāsinaṃ gahatṭhānaṃ<sup>10</sup> c'eva bhikkhūnaṃ ca attano puññānotattodakena siñcivā kāyika-cetasika-vasena duvidham pi sukham uppādesi.

Sakala-Maramma-ratṭhavāsino ca: Ayaṃ amhākaṃ rājā bodhisatto ti vohārimsu. Atha ekasmiṃ ekasmiṃ māse catūsu catūsu<sup>11</sup> uposathadivasesu bhikkhusaṃghaṃ niman-tetvā antepure pavesetvā piṇḍapātena bhojesi.

Rājorodhāmaccehi saddhimaṃ uposathaṃ upavasi. Sabbesaṃ pi rājorodhāmaccānaṃ guṇattāya<sup>12</sup> pāṭhaṃ saha atthayojanāyena vācuggataṃ kārāpesi.

Atha Beluvagāmaṃ vasi<sup>13</sup> - Yasatheraṃ ānetvā attano ācariyatṭhāne ṭhapesi. Mahā-Atula-Yasadhammarājagurū

<sup>1</sup> A. and Min: °vārakassa.      <sup>2</sup> D. nisiddha°

<sup>3</sup> A. D. vinassati.

<sup>4</sup> B. Yatana° D. Ratanasakha° A. samvacchaye Ratanasikhanagara°

<sup>5</sup> A. jātasakuṇaṃ B. cātaka°

<sup>6</sup> A. B. Rāmaññaratṭhato.      <sup>7</sup> A. D. S. Anodatta°

<sup>8</sup> D. °atthaṃ.      <sup>9</sup> A. dukkhappattānaṃ.

<sup>10</sup> A. B. kahatṭhānaṃ.      <sup>11</sup> A. B. catūsu.

<sup>12</sup> B. guṇattāya.      <sup>13</sup> D. Beluvā°

ti nāmalañcham pi adāsi. Tato paṭṭhāya pana Atulathero ti nāmena pākato ahosi. Tasmiñ ca kāle pārupanagaṇapakkhā Palenagāmaṁvāsī-Sujātatherādayo sāmaṇerānaṁ gāmapavesanakāle cīvaraṁ pārupitvā pavisitabban ti akkharaṁ likhitvā rañño santikaṁ sandesapaṇṇaṁ pavesesi.

Atha ekamsikagaṇapakkhā pi Atulatherādayo pubbesaṁ rājūnaṁ kāle adhikaraṇaṁ vūpasami. Idāni vūpasamitakammaṁ puna na uppādetabban ti lekhaṇaṁ likhitvā rañño santikaṁ pesesi.

Atha rājā dvinnāṁ pakkhānaṁ sakasakavādaṁ kathetukāmo pi<sup>1</sup>: Idāni rājapaṭisaṁyuttaṁ kammaṁ bahu atthi. Tiṭṭhatu tāva sāsanaṁ paṭisaṁyuttaṁ kammaṁ<sup>2</sup>, rājapaṭisaṁyuttaṁ eva kammaṁ paṭhamaṁ ārabhissāmi. Pacchā sāsanaṁ paṭisaṁyuttaṁ kammaṁ karissāmi ti rājalekhaṇaṁ ṭhapesi.

Aparabhāge pana rājā evaṁ ānaṁ ṭhapesi: Idāni mama vijite sabbe pi bhikkhū mama ācariyassa matim<sup>3</sup> anuvattitvā carantū ti.

Atha pārupanagaṇabhikkhū pi ekamsikagaṇaṁ anuvattesum<sup>4</sup> rañño ānāvasena. Sahassorodhagāme pana dve mahātherā attano parisāṁ pārupanavaseṇ' eva gāmapavesanaṁ vattaṁ paripūritabban ti ovaditvā nisidimsu.

Tadā rañño ācariyo Atulathero<sup>5</sup> tam atthaṁ sutvā te pakkosāpesi. Te ca āgantvā nagaraṁ sampattakāle eko upāsako te<sup>6</sup> pasanno hutvā tesāṁ therānaṁ piṇḍapātena upaṭṭhahi. Atha Atulathero te mahāthere dūraṭṭhānato vālukaṁ ānetvā tassa upāsakassa<sup>7</sup> gehasaṁpe okirāpesi.

Idaṁ vinayadhammassa<sup>8</sup> ananulomavasena carantānaṁ daṇḍakammaṁ ti kolāhalaṁ pi uppādesi. Atha tesāṁ vālukaṁ āharantānaṁ yeva aññamaññaṁ sallapesum. Idāni

<sup>1</sup> Min: hoti pi.

<sup>2</sup> D. *adds* bahu atthi tiṭṭhatu tāva paṭisaṁyuttaṁ kammaṁ.

<sup>3</sup> S. matam.

<sup>4</sup> S. anuvattitum A. B. anuvattetum.

<sup>5</sup> B. Yasatthero. <sup>6</sup> A. B. *omit* te.

<sup>7</sup> A. Tissakassa upāsakassa.

<sup>8</sup> Min: *corr.* vinayadhamma°

bhante vinayadhammānulomavasena ācarantānaṃ amhākaṃ  
īdisaṃ kammaṃ asāruppaṃ<sup>1</sup>. Aho acchariyadhammo loke<sup>2</sup>  
ti eko thero āha. Atha pana eko thero evaṃ āha: Idāni  
āvuso lokapālā devā īdisaṃ adhammakammaṃ disvā yeva  
ajjhūpekkhitvā apposukkā<sup>3</sup> nisīdituṃ na sakkā, idāni loka-  
pālā devā pamajjitvā nisīdanti maññe ti.

Tasmiṃ yeva hi khane vegena meghe utthahitvā Atu-  
latherassa vihare rājagehe ca ekakkhaṇena asaniyo nipa-  
timsu<sup>4</sup>. Evaṃ samāno pi so thero atimānathaddhatāya<sup>5</sup>  
satim na labhi<sup>6</sup>.

Puna rājā idāni mama vijite sabbe pi bhikkhū mama  
ācariyassa matiṃ anuvattanti vā mā vā ti amacce pucchi.  
Amaccā pi evaṃ rañño ārocesuṃ:

Idāni mahārāja Kukhananagare<sup>7</sup> Nīpagāme nisinno  
eko mahāthero Munindaghoso nāma atthi. So pārupana-  
vasena attano parisāṃ ovādetvā bahugaṇaṃ uppādetvā  
nisīdati ti<sup>8</sup>.

Atha rājā evaṃ āha:

Taṃ pakkosāpetvā<sup>9</sup> sudhammasabhāyaṃ mahāthere<sup>10</sup>  
sannipātāpetvā tassa therassa vinayapaṇṇattim<sup>11</sup> yathā-  
bhūtaṃ aṇānantassa yathābhūtaṃ sabhāvaṃ<sup>12</sup> dassetvā  
ovādentū ti.

Atha amaccā tathā akāmsu.

Mahātherā ca sudhammasabhāyaṃ sannipatitvā taṃ  
pakkosetvā ovādimsu. Tesu pana mahātheresu eko thero  
bhūpālassa saṃgharaṇṇo ca mukhaṃ oloketvā bhagavato  
pana sammāsambuddhassa mukhaṃ anoloketvā Muninda-  
ghosatheraṃ evaṃ āha: Idāni āvuso imasmiṃ Maramma-  
ratthe sabbe pi bhikkhū bhūpālassa saṃgharaṇṇo ca āṇaṃ  
anuvattitvā ekāmsikā yeva ahesuṃ. Tvaṃ yeva eko sad-  
dhiṃ parisāya<sup>13</sup> pārupanavattaṃ caritvā nisīdasi. Kasmā

<sup>1</sup> Min: *corr.* assāruppaṃ.      <sup>2</sup> A. B. loko.

<sup>3</sup> A. apposukko.      <sup>4</sup> D. patimsu.

<sup>5</sup> S. A. °taddhatāya.      <sup>6</sup> B. labhati.

<sup>7</sup> D. Kukhanagare.      <sup>8</sup> A. nisīdimsū ti.

<sup>9</sup> A. B. D. °setvā.      <sup>10</sup> A. therā.      <sup>11</sup> B. pannattam.

<sup>12</sup> D. sabhāgaṃ.

<sup>13</sup> B. *corrects to* parisāya *other MSS.* saparisāya.

pana tvam mānathaddho<sup>1</sup> hutvā idisaṃ anācāraṃ avijahitvā tiṭṭhasi ti. Atha Munindaghosathero tassa therassa mukhaṃ ujukaṃ oloketvā evaṃ āha: Tvam lajji pesalo sikkhakāmo ti pubbe mayā sutapubbo; idiso pana puggalo idisaṃ vacanaṃ<sup>2</sup> vattum<sup>3</sup> na yutto; idisassa hi puggalassa idisaṃ vacanaṃ asāruppaṃ. Sace tvam ayaṃ appapuñño nittejo anātho ti maṃ maññitvā agāravavasena vattum<sup>4</sup> iccheyyāsi evaṃ sante pi mamācariyassa mukhaṃ oloketvā mamācariyassa guṇaṃ jānitvā tasso sisso 'yaṃ ti anussaritvā idisaṃ vacanaṃ adhammikaṃ vattum na sakkā ti.

Atha so thero tam pucchi: Ko pana tav' ācariyo ti. Atha sudhammasabhāyaṃ ṭhapitaṃ buddharūpaṃ vanditvā: Ayaṃ mam' ācariyo ti āha. Mam' ācariyo ti vatvā pana bhikkhusaṃghamajjhe utṭhahitvā ekamsaṃ uttarāsaṃgaṃ katvā ukkuṭikaṃ nisiditvā añjaliṃ paggaḥetvā: Ahaṃ bhante yāvajīvitapariyosānā<sup>5</sup> mama jīvitam yeva pariccajissāmi bhagavato pana tilokaggassa sikkhāpadaṃ na vijahissāmi ti ārocesi.

Atha rājā tam atthaṃ sutvā: Mānathaddho eso mama vijite nisidāpetum na vaṭṭati raṭṭhantaraṃ pabbājetabbo ti rājānāya raṭṭhantaraṃ pesesi.

Rājapurisā<sup>6</sup> ca tam pakkosetvā raṭṭhantaraṃ ānesi<sup>7</sup>. Mahāṅgaṃ<sup>8</sup> nāma desaṃ patvā Mahāṅganāyako puriso rājapurisānaṃ lañcaṃ<sup>9</sup> datvā evaṃ āha: Ayaṃ pana bhonto Marammaratṭhassa pariyantapadeso; idh'eva ṭhapetvā tumhe nivattathā ti.

Rājapurisā pi lañcaṃ gaḥetvā tatth'eva ṭhapetvā<sup>10</sup> nivattimsu. Thero pi catūhi disāhi āgatānaṃ bhikkhu-saṃaṇe-rānaṃ pārupanavasena ovādaṃ datvā pariyattim vācetvā tattha nisīdi.

Abhidhammatthasaṃgahagandhassa atthayojanaṃ pi Marammabhāsāya akāsi.

<sup>1</sup> A. D. mānasaddho S. °saddho. <sup>2</sup> A. B. omit va.

<sup>3</sup> A. vatthu. <sup>4</sup> A. vatthum. <sup>5</sup> B. yāvajīvikapariyosānā.

<sup>6</sup> A. najjūrisā. <sup>7</sup> Sic all MSS.

<sup>8</sup> B. Pahaṅgaṃ D. Bahaṅ° <sup>9</sup> A. lañjaṃ B. lañchaṃ.

<sup>10</sup> A. taṃ vattā S. vattā.

Aparabhāge rājā tam atthaṃ sutvā: Idāni so thero mama vijitapariyante yeva nisiditvā amhehi anicchitaṃ nivāritaṃ kammaṃ katvā nisīdi, taṃ pakkosathā ti āha.

Rājadūtā ca tattha gantvā pakkosimsu. Thero ca: Idāni maṃ rājā māretukāmo ti maññitvā sikkhaṃ paccakkhitvā gihivatthaṃ nivāsetvā<sup>1</sup> tehi saddhiṃ āgacchi. Nagaraṃ pana āgantvā pattakāle rañño santikaṃ ānesi.

Atha rājā evaṃ āha: Tvam<sup>2</sup> bhikkhu hutvā ganaṃ vaḍḍhāpetvā nisīdasi ti mayā sutam. Kasmā<sup>3</sup> pan' idāni gihi bhavasi ti. Sace tvam mahārāja maṃ māretukāmo pakkoseyyāsi, evaṃ sati; yadi sikkhaṃ apaccakkhāya ʔhitaṃ maṃ māreyyāsi<sup>4</sup> tava bhāriyaṃ kammaṃ bhavissati ti manasikaritvā tava kammaṃ abhāriyatthāya<sup>5</sup> sikkhaṃ paccakkhitvā āgato 'mhi sace maṃ māretukāmo 'si mārehi ti. Rājā ca bandhanāgāre ʔhapetvā Siyamaratthaṃ yujjhanatthāya gacchi. Yujjhanatthāya pana gantvā paccāgatakāle antarāmagge va devaṃ gato ahoṣi ti.

Kaliyuge pana dvāvisādhike vassasate sahasse ca sampatte tassa jeṭṭhaputto Siripavaramahādhammarājā nāma rajjaṃ kāresi. Ratanasikhanagarato saṃkametvā Jeyyapuram dutiyaṃ māpitattā Jeyyapuramāpako rājā ti pi tassa samañña ahoṣi. Tasmiṃ ca kāle Mahāpabbataabbhantaranagaravāsiṃ Nānatheram ānetvā ācariyatthāne ʔhapesi. So kira thero gambhīrapañño. Ekasmiṃ ekasmiṃ divase nava vā dasa vā bhānavāre vācuggataṃ kātuṃ samattho ahoṣi. Abhinavopasampannakāle yeva Padavibhāgagandhaṃ Nyāsasaṃvaṇṇanaṃ Yamakasamvaṇṇanaṃ Mahāpatthāna-samvaṇṇanaṃ ca Maramabhāsāya akāsi. Rājā Mahābhūmiramaṇiyavihāraṃ<sup>6</sup> nāma kārapetva tass' eva adāsi. Nānālamkāramahādhammarājā ti pi nāmalañchaṃ adāsi.

Tasmiṃ ca kāle pārupanagaṇe therā evaṃ cintesum: Idāni pana amhākaṃ pakkhiko thero rañño ācariyo ahoṣi. Idāni mayaṃ patitthānaṃ labhāmā ti. Evam pana cin-

<sup>1</sup> S. A. vatthāni vāsetvā. <sup>2</sup> D. tumbākaṃ.

<sup>3</sup> A. tasmā.

<sup>4</sup> B. ʔhitaṃ māreyya — *all MSS.* māreyya.

<sup>5</sup> A. abhāriyatthāya. <sup>6</sup> S. °ramma°

tetvā sāmaṇerānaṃ gāmapavesanakāle civaraṃ pārupetvā pavisitabban ti sandesapaṇṇaṃ rañño santikaṃ pavesesi<sup>1</sup>. Atha Atulathero: Pubbe vuttanaye vūpasamitaṃ kammam idan ti<sup>2</sup> sandesapaṇṇaṃ rañño santikaṃ pavesesi<sup>1</sup>.

Ten' eva aññaṃaññaṃ paṭivacanavasena dassetuṃ okāsaṃ na labhimsū<sup>3</sup> ti.

Tato pacchā kaliyuge pañcavassādhike dvisate sahasse sampatte tassa rañño Siripavara-sudhammamahārājindādhipati nāma rājā rajjaṃ kāresi.

Ratanapuram pana tatiyaṃ māpakattā Ratanapuramāpako ti; ekassa pana chaddantanāgarājassa sāmibhūtattā Setibhindo ti ca samañña ahoṣi.

Marammagāmaṇvāsicandovaram<sup>4</sup> nāma theram ānetvā attano ācariyaṭṭhāne ṭhapesi. Bhūmikitti-atulaṃ nāma vihāraṃ kārāpetvā tassa adāsi. Jambudīpa-anantadhajamahādhammarājagurū<sup>5</sup> ti pi nāmalañcham adāsi. Tassa rañño kāle ekacce manussā diṭṭhivipallāsā<sup>6</sup> ahesuṃ; te pi pakkosāpetvā sammādiṭṭhiṃ gaṇhāpesi. Tassa pana rañño kāle ekamsikagaṇaṃ abhibhavituṃ okāsaṃ na labhimsū ti.

Tato pacchā kaliyuge aṭṭhatimsādhike vassasate sahasse ca sampatte tassa rañño putto Mahādhammarājādhirājā nāma<sup>7</sup> rajjaṃ kāresi. Nagarassa dakkhiṇadisābhāge pañcābhūmikavihāraṃ kārāpetvā Jeyyabhūmivāsātulanāmena paññāpetvā Māyavattakassa nāma therassa adāsi Guṇamunindābhisāsanaadhammarājādhirājagurū ti pi nāmalañcham adāsi.

Tasmiṃ ca kāle Nandamālo nāma thero Calaṅganagarassa puratthimadisābhāge vihāre nisīditvā bahunnaṃ bhikkhusāmaṇerānaṃ gandhaṃ vācesi.

Sāmaṇerānaṃ gāmapavesanakāle pārupanavattam<sup>8</sup> eva paripūretvā pavisitabbaṃ ekamsikavattam pana neva pālīyam na aṭṭhakathāyaṃ na ca ṭikāsu nā pi gandhantaresu

<sup>1</sup> B. pesesi.    <sup>2</sup> A. kammividhaṃ ti.

<sup>3</sup> B. alabhimsū ti.

<sup>4</sup> B. Caraccagāma° A. B. °candā°

<sup>5</sup> Min: °anandadhaja°    <sup>6</sup> D. A. vippallā B. vippalāsā.

<sup>7</sup> A. B. rājā ti nāma rājā.    <sup>8</sup> A. °pavattam.

dissati na dhammānuloman ti ovādaṃ abhiñhaṃ adāsi. Pāli-aṭṭhakathādisu āgatavinicchayaṃ dassetvā ekam pi gandham akāsi.

Atha ekamsikaganikā bhikkhū taṃ gandhaṃ rañño santikaṃ pavesimsu<sup>1</sup> dosāvikaraṇatthāya. Tasmiñ ca kāle rājā evarūpaṃ supinaṃ passi. Sakko hi devarājā setavattaṃ<sup>2</sup> nivāsetvā setālaṃkārehi alaṃkaritvā setakusumāni pilaṇḍhitvā rañño santikaṃ āgantvā evam āha: Aparantaṛatthe hi mahārājā Nammadā<sup>3</sup>-nadītire pādacetiye bahūni tīṇāni utthahitvā aññamaññaṃ mūlena mūlaṃ khandhena khandhaṃ pāttena pattaṃ sambandhitvā paṭicchādetvā tīṭhāni. Tāni pana pubbarājuhi yathābhūtaṃ ājanantehi avisodhitāni, idāni pana tayā yathābhūtaṃ jānanteṇa parisuddhaṃ kattukāmena visodhitabbāni. Tattha ca eko bhikkhu āgantvā upadesanayaṃ dasseti ti<sup>4</sup>.

Evam pana supinaṃ passitvā Nandaṃ nāma therayaṃ pakkosāpetvā Ratanapuranagarassa āsannaṭṭhāne<sup>5</sup> udaka-kiḷanattāya kārāpīte rājagehe vasāpesi.

Atha thero sāmaṇeraṇaṃ gāmapavesanakāle pārupana-vasena pavisitabbaṃ ti pāli-aṭṭhakathā-ṭikā-gandhantarehi rājānaṃ jānāpesi. Yathā Mahā-Moggaliputta-Tissathero Siridhammāsokarājānaṃ sammāvādaṃ ti<sup>6</sup>. Atha rājā: Paricitapāramīpuññaśāmbhāro<sup>7</sup> mahāñño jānāsi pārupanavādo yeva pāli-aṭṭhakathā-ṭikā-gandhantaresu āgato, ekamsikavādo pana tesu katthaci pi na āgato ti. Evam pana jānitvā rañño gehe dve pakkhe there sannipātāpetvā attano attano vādaṃ kathāpesi.

Atha ekamsikatherā evam āhaṃsu: Tumhākaṃ pārupanavādo kattha<sup>8</sup> āgato ti. Tadā pārupanatherā: Parimaṇḍalaṃ pārupissāmi ti ādinā nayena pāli-aṭṭhakathā-ṭikā-gandhantaresu pārupanavādo āgato ti āhaṃsu. Tato pacchā pārupanatherā evam āhaṃsu: Tumhākaṃ pana ekamsikavādo kattha āgato ti.

<sup>1</sup> B. *corrects to* pesimsu.

<sup>2</sup> A. sveta°

<sup>3</sup> S. A. Mammadā°

<sup>4</sup> B. D. dassati ti.

<sup>5</sup> A. esantaṭṭhāne.

<sup>6</sup> B. dhammavādaṃ ti.

<sup>7</sup> A. paramitapuññaṃ bhāro.

<sup>8</sup> A. tattha.

Tadā te ekamsikatherā advāragharam pavitṭhakālo viya rattibhāge mahāvanamagge gamanakālo viya ca hutvā kiñci vattum<sup>1</sup> na sakkā; mukham nāma kathanatthāya bhuñjanatthāya hoti ti vuttattā yam vā tam vā vadantā pi rājānam ārādhetaṃ na sakkhimsu.

Rājā ca theram nissāya vinaye kosallatāya pāliyaṃ idiso yeva āgato atṭhakathādisu idiso yevā ti vatvā: Tumhākaṃ ekamsikavādo pāli-atṭhakathā-ṭikā-gandhantaresu na dissati. Evam pi samānā kasmā idisaṃ vattaṃ<sup>2</sup> akamsū ti pucchi. Atha te ekamsikatherā catuhatthagabbhe saha bhaṇḍena gahitacorā<sup>3</sup> viya manussehi gahitakākā viya kiñci vattum asakkuneyyatāya sabbadisāsu oloketvā yeva: Amhākaṃ cārittam pāli-ādisu na diṭṭhapubbaṃ. Atha kho pana ācariyapaveṇivasena eva carimhā ti vatvā parājayam patvā pārupanapakke yeva pavisimsū ti. Rājā ca ito paṭṭhāya bhikkhū pārupanavattam eva kārapetaṃ sāmaṇeraṇam ovaḍantū ti rājānam ṭhapesi.

Tato paṭṭhāya ekamsikapakkhā therā aruṇuggamanakāle kosiya<sup>4</sup> viya sīsaṃ utṭahitaṃ na sakkā ti.

Lokasaraḥbhū-mahācetiyaṃ puratthimadisābhāge dvīhi pāsādehi alaṃkataṃ catubhūmikaṃ Bhūmikkittivirāmaṃ nāma<sup>5</sup> vihāraṃ kārapetvā Nandamālatherassa adāsi. Narindābhiddhajamahadhammarājādhirājagurū ti nāmalañchaṃ pi adāsi.

So pana thero Chapadavamsiko ti daṭṭhabbo. Abhinavopasampannakāle yeva Vinayavinicchayaṃ Suttasaṃgahassa Mahāvaggaṭṭhakathāya ca atthayojanam Maramma-bhāsāya akāsi. Sāsanasuddhidīpikaṃ nāma gandham pi akāsi ti.

Tato pacchā kaliyuge te cattāṭṭhāsādhike vassasate sahasse sampatte phagguṇamāsassa kālapakkha-paṇṇarasamiyaṃ Ratanasikhamāpakassa rañño majjhimaputto rajjaṃ kāresi.

<sup>1</sup> D. A. vatthum.

<sup>2</sup> A. Min: vatthum D. bhassam.

<sup>3</sup> A. S. sahoḍḍhanagahita<sup>o</sup> Min: sahoḍḍhena.

<sup>4</sup> A. kāle re kosiya.

<sup>5</sup> B. Bhūmikkittivihāraṃ nāma.



Tadā rājā evaṃ cintesi: Ekamsikapārurupanavasena uppanno vivādo pubbesaṃ rājūnaṃ<sup>1</sup> kāle vūpasamitum<sup>2</sup> na sakkā. Siripavarasudhammamahārājindādhipatino kāle pi rājagehe sannipātāpetvā rañño sammukhe<sup>3</sup> kathāpitattā<sup>4</sup> vissatṭhena<sup>5</sup> kathetum okāsassa aladdhattā yathākāmaṃ vattum avisa-hattā<sup>6</sup> parājayo ahoṣi ti lesaṃ oḍḍitum<sup>7</sup> okāso bhaveyya; mayhaṃ pana kāle idisaṃ akatvā tesāṃ tesāṃ therānaṃ vihare dūtaṃ pesetvā sakasakavādaṃ kathāpessāmi<sup>8</sup>. Evaṃ hi sati te te therā vissatṭhā<sup>9</sup> hutvā kathessanti ti.

Evaṃ pana cintetvā antoyudhanāyakaṃ amaccaṃ padhā-  
naṃ katvā tesāṃ tesāṃ therānaṃ santikaṃ gantvā ārocā-  
pesi: Sakasakavādaṃ vissatṭhā hutvā vadathā ti. Atha  
ekamsikagaṇikā therā: Amhehi vuttavacanāṃ pāli-ādīsu na  
dissati. Atha kho pana ācariyapavēnivasen' eva mayāṃ  
carimhā ti anujānimsu.

Mahārājā ca: Evaṃ therānaṃ anujānane sati kiñci kat-  
tabbaṃ natthi. Idāni parimaṇḍalasuppaṭicchannasikkhāpa-  
dāni avikopetvā sāmaṇerā gāmaṃ pavisantū ti rājalekha-  
naṃ<sup>10</sup> tattha tattha pesesi.

Aparabhāge pana Sahassorodhagāmato upasampadā-  
vasena<sup>11</sup> sattavassikaṃ Nāṇaṃ nāma bhikkhuṃ ānetvā  
Antoyudhavihāraṃ nāma kārāpetvā tassa adāsi. Nāṇa-  
bbhisāsanadhajamahādhammarājagurū ti nāmalañchaṃ pi  
adāsi.

Atha raññā yācito<sup>12</sup> Rājābhisekagandhaṃ parisodhetvā  
Maramabhāsāya atthaṃ yojesi.

Aparabhāge bhagavā dharamāno<sup>13</sup> yeva āgantvā catunnaṃ  
yakkhānaṃ dametvā tehi dinnāṃ maṃsodanaṃ<sup>14</sup> paṭigga-  
hetvā Pabbatasāmantadesaṃ gantvā paribhuñjitvā taṃ  
thānaṃ oloketvā sitaṃ pātvakāsi.

<sup>1</sup> D. pubbe samgharājūnaṃ. <sup>2</sup> A. upasamitum.

<sup>3</sup> D. pamukhe. <sup>4</sup> D. tathā pi<sup>o</sup>

<sup>5</sup> S. visagatṭhena D. visatṭhena. <sup>6</sup> D. S. otthā.

<sup>7</sup> D. oḍḍitum Min: oddhitum. <sup>8</sup> °ma.

<sup>9</sup> D. visatṭhā. <sup>10</sup> Min: rājā lekhanāṃ.

<sup>11</sup> A. °vassena. <sup>12</sup> A. rañño jāto.

<sup>13</sup> A. dharamāne. <sup>14</sup> D. pi sodanaṃ.

Atha Ānandathero kāraṇam pucchi. Anāgate kho Ānanda imasmiṃ dese mahānagaram bhavissati, cattāro ca ime yakkhā tasmim nagare rājāno bhavissanti ti vyākāsi.

Yathāvyākatanīyāmen' eva kaliyuge catucattāḷisādhike vassasate sahasse ca sampatte māghamāsassa kālapakkhadvādasamiyaṃ aṅgaravāre Uttaraphagguṇinakkhattena<sup>1</sup> yoge Amarapuram nāma mahārājatthānīnagaram māpesi.

Siripavaravijayānanta-Yasatribhavanādityādhipatipaṇḍitamahādhammarājā<sup>2</sup> ti nāmalañcham pi paṭiggaṇhi.

Aggamahesiyā kārapitaṃ Jeyyabhūmivihārakittināma-kaṃ vihāraṃ Guṇābhilaṃkārasaddhammamahādhammarājādhirājagurutherassa<sup>3</sup> adāsi. So La-khaṃ-khum-kha-rā-m-to<sup>4</sup> iti vuccati. Kannīnagarabhojakāya<sup>5</sup> rājakaññāya kārapitaṃ Ramaṇiyavirāmaṃ nāma vihāraṃ Guṇamunindādhipatimahādhammarājātīrājagurutherassa adāsi. So Mārilaṃka-khā-rā-to<sup>6</sup> iti vuccati uparañño deviyā kārapitaṃ Maṅgalādhīrāmaṃ<sup>7</sup> nāma vihāraṃ Tipiṭakasaddhammasāmimamahādhammarājādhīrājagurutherassa adāsi.

So Khum-tā-kha-rā-to<sup>8</sup> iti vuccati. Majjhimagehavāsīdeviyā kārapitaṃ Maṅgalāvāsātulaṃ nāma vihāraṃ Ñāṇajambudīpa-anantadhajamahādhammarājādhīrājagurutherassa<sup>9</sup> adāsi. So Maṃ-gaṃ-kha-rā-to<sup>10</sup> iti vuccati. Ime pana cattāro mahāthere saṃgharājatthāne tḥapesi.

Uttaragehavāsīdeviyā kārapitaṃ Maṅgalabhūmikittim nāma vihāraṃ Kavindābhisaddhammavaradhajamahādhammarājagurutherassa<sup>10</sup> adāsi. So Ño-ñā-kha-naṃ-kha-rā-to<sup>11</sup> iti vuccati.

<sup>1</sup> A. °phalguṇim° Min: uttarā°

<sup>2</sup> B. °kri° D. °ānanda-yasatribhavanādityādi-patipaṇḍito° Min: maṇḍito.

<sup>3</sup> B. °rājā ti rājaguru°

<sup>4</sup> D. To-ma-nā-ta-ñi-ja-rā-to B. Yo-maṃ-da-khum-cha-rā-toṃ A. Yo-kha-khum-kha-ra-to.

<sup>5</sup> D. °kāra Min: bhojanāya.

<sup>6</sup> D. Meta-mātula-u-cha-ra-to.

<sup>7</sup> B. Maṅgalāvirāmaṃ D. °vihāraṃ.

<sup>8</sup> B. Maṃ-Charātoṃ D. Chum-thāḥ-cha-rā-to.

<sup>9</sup> D. °Ānanda° <sup>10</sup> B. D. °dharadhaja°

<sup>11</sup> D. Ñāo-ñā-ka-na-cha-rā-no.

Sirikhettanagarabhojakena rājakumārena kārāpitam Atulabhūmivāsa<sup>1</sup> nāma vihāram Kavindābhisaddhammapavaramahādhammarājagurutherassa adāsi. So<sup>2</sup> Ne-no-khe-rām-to<sup>3</sup> iti vuccati.

Anto-amaccena<sup>4</sup> ekena kārāpitam vihāram Nānālamkārasaddhammadhajamahādhammarājagurutherassa adāsi. So Kham-ga-tam-khā-ram-to<sup>5</sup> iti vuccati.

Vāmabalanāyaken<sup>6</sup> amaccena kārāpitam vihāram Paramasirivāmsadhajamahādhammarājagurutherassa<sup>7</sup> adāsi. So Ma-tiḥ-kha-rām-to<sup>8</sup> iti vuccati.

Dhammavinicchakena<sup>9</sup> eken<sup>10</sup> amaccena kārāpitam vihāram Kavindasāradhajamahādhammarājādhirājagurutherassa<sup>10</sup> adāsi. So Lo-kam-pa-naṃ-ram-to<sup>11</sup> iti vuccati.

Icevaṃ pariyattikovidānam anekānaṃ mahātherānaṃ saddhiṃ nāmalañchena vihāram datvā anuggaham akāsi. Yasmā pana sabbesaṃ therānaṃ nāmaṃ uddharitvā visuṃ visuṃ kathite ayaṃ Sāsanaṃ vamsapadīpikakathā atipapañcā<sup>12</sup> bhavissati tasmā idha ajjhipekkhitvā<sup>13</sup> vattabbam eva vakkhāmi<sup>14</sup>.

Pacchābhāge cattāro mahātherā jarādubbalatāya yathākāmaṃ sāsanaṃ visodhetuṃ na sakkhissanti ti maññitvā puna aṭṭha there etehi catūhi mahātherehi saddhiṃ sāsanaṃ visodhāpetuṃ saṃghanāyakaṭṭhāne ṭhapesi, seyyathidam: Kavindābhisaddhammapavaramahādhammarājaguruthero, Tiṭṭakālamkāradhajamahādhammarājaguruthero, Cakkindā-

<sup>1</sup> B. 'bhūmi vā nāma.

<sup>2</sup> D. S. A. B. Yo.

<sup>3</sup> D. Re-to-che-rā-to B. Nāa-to-ña-kha-rā-toṃ.

<sup>4</sup> Min: *corr.* ante<sup>o</sup>

<sup>5</sup> D. Cha-ñā-te-ja-rā to B. Cham-ta-cha-rā-toṃ.

<sup>6</sup> D. Gamabala<sup>o</sup>

<sup>7</sup> D. Marama<sup>o</sup> S. Pavara<sup>o</sup>

<sup>8</sup> D. Mi tiḥ cha rā to B. Ma-tiḥ-cha-rā-to.

<sup>9</sup> B. 'vinicchikena. <sup>10</sup> A. Kabindha<sup>o</sup>

<sup>11</sup> D. Lo-kam-ha-ka-ñāḥ-cha-rā-to B. Lo-kam-ha-nā-ka-ñāḥ-cha-rā-toṃ.

<sup>12</sup> S. A. *omit* ati.

<sup>13</sup> S. A. ajjupekkhitvā.

<sup>14</sup> A. B. vakkhāmā ti.

bhidhajamahādhammarājaguruthero, Paramasirīvaṃsadhammahādhammarājaguruthero, Janindābhipavaramahādhammarājaguruthero<sup>1</sup>, Mahāñāṇābhīdhajamahādhammarājaguruthero<sup>2</sup>, Nāṇālaṃkārasaddhammadhajamahādhammarājaguruthero, Nāṇābhisāsanadhajamahādhammarājaguruthero ti.

Atha arahā pi samāno nissayamuccakaṅgavikalo vinā nissayācariyena vasiṭṭu na vaṭṭati ti<sup>3</sup> jānitvā nissayācariyapahonakānaṃ therānaṃ nissayaṅgāni nissayamuccakārahānaṃ<sup>4</sup> nissayamuccakaṅgāni paripūrāpetvā nissitakānaṃ nissayaṃ gaṇhitvā va nisidāpesi.

Tato pacchā kaliyuge paññāsādhike vassasate sahasse ca sampatte Nāṇābhisāsanadhajamahādhammarājagurutheraṃ yeva ekaṃ saṃgharājatṭhāne ṭhāpesi. Tato paṭṭhāya so yeva eko saṃghanāyako hutvā sāsanaṃ visodhesi<sup>5</sup>.

Tato pacchā ekapaññāsādhike vassasate sahasse sampatte phagguṇamaṣe Mahāmunicetiyassa dakkhiṇadisābhāge dvīhi itṭhakamayehi pākārehi parikkhittam<sup>6</sup> pañcabhūmikam Asokārāme Ratanabhūmikittim nāma vihāraṃ atimahantaṃ kārapetvā Nāṇābhisāsanadhajamahādhammarājagurutherasa adāsi.

Nāṇābhīvaṃsadhammasenāpatimahādhammarājādhirājagurū ti nāmalañchaṃ pi puna adāsi. Tato aññāni Jeyyabhūmivihārakittimaṅgalavirāmādayo aneke pi vihāre tass' eva adāsi.

So pana tesu vihāresu vārena nisīditvā pariyattim vācesi, Ubhatovibhaṅgāni pi vācuggaṭaṃ akāsi, niccaṃ yeva ekāsanikadhutaṅgaṃ samādiyi.

So pana thero upasampadavasena<sup>7</sup> pañcavassiko hutvā pubb' eva saṃgharājabhāvato Peṭakālaṃkāraṃ nāma netti-saṃvaṇṇanaṃ abhinavaṭṭikaṃ akāsi. Atṭhavassikakāle saṃgharājā ahosi. Saṃgharājā hutvā Sādhujjanavilāsiniṃ nāma Dighanikāyaṭṭikaṃ akāsi.

<sup>1</sup> Min: Janindātri°

<sup>2</sup> A. Nāṇābhisāsana° D. Nāṇābhisāsana Min: Nāṇābhiñña°

<sup>3</sup> A. vaṭṭhati. <sup>4</sup> D. °kānaṃ. <sup>5</sup> Min: visodhayi.

<sup>6</sup> B. paṭikkhittam. <sup>7</sup> B. °vassena.

Ariyāvamsālamkāraṃ nāma gandhañ ca akāsi. Mahā-dhammarañña<sup>1</sup> yācito Jātakatthakathāya atthayojanaṃ, Catusāmaṇeravatthum, Rājovādavatthum<sup>2</sup>, Tigumbathomaṇaṃ<sup>3</sup>, Chaddantanāgarājupattikathaṃ, Rājādhirājavilāsiniṃ nāma gandhañ cā ti evaṃ ādayo pi akāsi.

Kaliyuge pana dvāsatthādhiḷe vassasate sahasse ca sampatte Sihaḷadīpato Ambagahapatisso<sup>4</sup>, Mahādhampo<sup>5</sup>, Kocchagodho<sup>6</sup>, Brāhmaṇavattho, Bogahavattho<sup>7</sup>, Vātura-gammo ti ime cha sāmānerā dasa dhātuyo dhammapaṇṇā-kāratthāya ānetvā Amarapuram nāma mahārājatthānī-nagaraṃ āgatā saddhiṃ ekena upāsakena.

Atha Nāpābhivamsadhammasenāpatimahādhammarājā-dhirājagurunā<sup>8</sup> saṃgharañña, upajjhāyena Kavindābhi-saddhammadharadhajamahādhammarājaguruthereṇa, Janin-dābhidhajamahādhammarājaguruthereṇa, Munindaghosā-mahādhammarājaguruthereṇā ti evaṃ ādihi rājagurutherehi kammavācācariyehi Hatthirajjasuvannaguhāstīmāyaṃ<sup>9</sup> upa-sampadakkammaṃ kārāpesi. Upāsakañ ca sāmānerabhūmi-yaṃ patitthāpesi. Tato pacchā ca anekavāraṃ āgatānaṃ bhikkhūnaṃ puna sikkhaṃ gaṇhāpesi sāmānerānañ ca upasampadakkammaṃ kārāpesi upāsakānañ ca pabbajja-kammaṃ ti.

Aparabhāge pana kaliyuge cha cattālīsādhiḷe vassasate sahasse ca sampatte pitu rañño ācariyapubbo Atulo nāma thero cīvarapaṭaḷaṃ uparisaṃghāṭiṃ urabandhanavattham bandhitabban ti Cūḷagaṇṭhipade vuttattā sāmānerānaṃ gāmapavesanakāle<sup>10</sup> ekamsaṃ uttarāsamgaṃ<sup>11</sup> katvā ura-bandhanavattham<sup>12</sup> bandhitvā yeva pavisitabban ti daḷham katvā rañño santikaṃ lekhaṇaṃ pesesi<sup>13</sup>.

<sup>1</sup> A. °rañño.      <sup>2</sup> A. Rājovādana°

<sup>3</sup> A. Tigumbhatemaṇaṃ Min: Tirambhatigumba° D. Ti-rambhavē bhamanaṃ.

<sup>4</sup> A. Ampagahapatiso sā B. Ambagahatisso.

<sup>5</sup> D. B. °dampo.      <sup>6</sup> A. Kocchagodho.

<sup>7</sup> A. B. Brāhmaṇavatto D. Bhogahavattovanno.

<sup>8</sup> A. °Dhammasenādhipati°      <sup>9</sup> D. Hatthirajju°

<sup>10</sup> Min: pavisana°      <sup>11</sup> A. °saṃghaṃ°      <sup>12</sup> B. vattaṃ.

<sup>13</sup> A. lekhaṇaṃ pavesesi Min: lekhaṇaṃ pavesesi.

Atha rājā tam sutvā mahāthere sudhammasabhāyaṃ sannipātāpetvā Atulatherena saddhiṃ sākacchaṃ kārāpesi. Atha Atulathero cīvarapaṭalaṃ uparisaṃghāṭiṃ katvā urabandhanavattham bandhitabban ti Cūlaganṭhipade āgatapāṭhaṃ dassetvā sāmaṇerānaṃ gāmapavesanakāle ekamsaṃ uttarāsaṃgaṃ katvā urabandhanavattham bandhitvā pavisitabban ti āha.

Atha mahātherā naṃ<sup>1</sup> pucchimsu: Īdiso adhippāyo aññattha dissati vā mā vā ti. Atha Atulathero evam āha: Aññattha pana īdiso adhippāyo na dissati ti. Evam hotu ayaṃ gandho kena kenā ti Sihaḷadīpe Anurādhapurassa dakkhiṇadisābhāge Pokkantigāme<sup>2</sup> arahantena Moggallānatherenā ti. Ayam attho kathaṃ jānitabbo ti. Piṭakattayalakkhaṇagandhe āgatattā ti. Ayañ ca Piṭakattayalakkhaṇagandho kuto laddho ti. Buddhaghosatherena kira Sihaḷadīpato ānitattā tato laddho. Ayam hi gandho Sihaḷadīpato attanā ānītesu gandhesu asuko gandho asukena therena kato ti viññāpanatthāya Buddhaghosatherena kato. Idānāyaṃ gandho amhākaṃ hatthe saṃvijjati ti. Sace idānāyaṃ gandho tumhākaṃ hatthe saṃvijjati amhākaṃ dassēhi ti. Passath' āvuso ayam amhākaṃ hatthe<sup>3</sup> gandho ti dassesi<sup>4</sup>. Atha mahātherehi saṃgharājapamukhehi tasmiṃ gandhe pi dassite<sup>5</sup> Vinayaganṭhipadaṃ Sihaḷadīpe Parakkamabāhurañño kāle Moggallānathero akāsi ti āgataṃ<sup>6</sup> na Cūlaganṭhipadaṃ Sihaḷadīpe Anurādhapurassa dakkhiṇadisābhāge Pokkantigāme arahā Moggallānathero akāsi ti. Atha therā evam āhamsu: Kasmā pana Piṭakattayalakkhaṇagandhe anāgatam pi āgatam viya katvā musā vadatha. Nanu tumhākaṃ pi ekamsikabhikkhūnaṃ musāvādasikkhāpadaṃ atthi ti. Atha Atulathero uttarim vattum asakkuṇeyyattā luddakassa vākare bandhe migo<sup>7</sup>

<sup>1</sup> A. B. D. tam.      <sup>2</sup> A. Pokkhanti<sup>o</sup>

<sup>3</sup> Min: gandhe D. tattha.

<sup>4</sup> A. and Min: omit from idānāyaṃ (1<sup>st</sup> time) to gandho ti dassesi.

<sup>5</sup> A. B. S. passite.      <sup>6</sup> A. D. S. āgatā.

<sup>7</sup> Min: bandhamigo.

viya bandhamāno<sup>1</sup> hutvā atthāsi; sahoḍḍhena gahito<sup>2</sup> viya cora sahamusāvādakammēna so thero gahito ahosi ti.

Idam<sup>3</sup> imassa atthassa āvibhāvattthāya<sup>4</sup> vatthu.

Imasmiṃ kira raṭṭhe eko janapadavāsī puriso kenacid eva karaṇīyena Amarapuram nāma mahārājatthānīnagaram āgacchi. Āgantvā ca paccāgatakāle<sup>5</sup> antarāmagge pātheyyam khayam ahosi. Ath' assa etad ahosi<sup>6</sup>: Idāni mama pātheyyam khayam. Imasmiṃ kira raṭṭhe Sahassorodhagāme Laddhavarō nāma mahāseṭṭhi sabbattha bhūtale ativiya pākāṭo. Tassāham nāti ti vañcētvā kathessāmi. Evam sati tena mahāseṭṭhinā mittasanthavam kātum te te gāmikā manussā mama bahu lābham dassayissanti<sup>7</sup>. Tadā pātheyyena akiccho<sup>8</sup> bhavissāmi ti. Evam pana cintētvā antarāmagge sampattasampattagāmesu mahābhogānam geham vicinētvā mahābhogānam santikam pavisitvā kathāsallāpam akāsi.

Atha te te gāmikā: Tvam kuto āgato kuhiṃ gamissasi kassa nāti ko vā tvan ti pucchimsu. Amarapuramahārājatthānīnagarato āgato Sahassorodhagāmam gamissāmi; Sahassorodhagāme Laddhavarassa nāma mahāseṭṭhino jāmātā Dhanavaḍḍhako nāmāhan ti āha.

Atha te te gāmikā Laddhavarena mahāseṭṭhinā mittasanthavam kātum nānābhōjanehi bhōjesum, aññehi pi bahūhi paṇṇākārehi saṃgaham akāmsu. Iminā va nayena sampattasampattagāmesu vañcētvā attano guṇam kathētvā addhānamaggam tari. Pacchā pana Sahassorodhagāmam sampatto, so Sahassorodhagāmam na sampattapubbo Laddhavarō mahāseṭṭhi tena na diṭṭhapubbo; Sahassorodhagāmam sampatte yeva ayam kin nāma gāmo ti apucchitvā yeva tasmīṃ gāme mahābhogatarassa mahāgeham vicinanto tass' eva Laddhavarassa seṭṭhino mahantam geham passitvā<sup>9</sup> Laddhavarassa seṭṭhino santikam pavisitvā tena saddhiṃ kathāsallāpam akāsi.

<sup>1</sup> B. phandamāno.      <sup>2</sup> D. banda° B. sahoḍḍhena.

<sup>3</sup> A. Idha.      <sup>4</sup> A. āvibhāvattthāya.      <sup>5</sup> A. pacchā°

<sup>6</sup> Min: omits.      <sup>7</sup> S. D. A. B. dassissanti.

<sup>8</sup> Min: corr. to pātheyye na atikiccho.      <sup>9</sup> Min: omits.

Atha mahāseṭṭhi tam pucchi: Tvaṃ kuto āgato kuhiṃ gamissasi kassa ñāti ko vā tvaṃ ti.

Amarapuramahārājatṭhānīnagarato sāmi āgato, Sahassorodhagāmaṃ gamissāmi, Sahassorodhagāme Laddhavarassa nāma mahāseṭṭhino jāmātā Dhanavaḍḍhako nāmāhan ti āha.

Atha mahāseṭṭhi tassa mukhaṃ ujum oloketvā: Ayaṃ mānava Sahassorodhagāmo yeva, aham pi Laddhavarō nāma mahāseṭṭhi; mama dve dhītaro santikā pi sasāmikā<sup>1</sup> yeva honti, idāni tā sakasakasāmikānaṃ yeva santike vasanti. Na tvaṃ kadāci mayā diṭṭhapubbo kena kāraṇena kuto āgantvā mama jāmātā bhavasī ti pucchi.

Atha so manussehi anubandhiyamāno viya migo sakalam pi kāyaṃ phandāpetvā<sup>2</sup> kiñci vattabbaṃ vacanaṃ ajānitvā<sup>3</sup> aladdhapatiṭṭhānatāya evaṃ sati kuto āgato kuhiṃ gamissāmi kassa ñāti ko vā ahan ti idāni na jānāmi sabbadisā sammuyhāmi. Khamāhi mama aparādham; ito paṭṭhāya yāvajivitapariyosānā na vañcessāmi vañcetum<sup>4</sup> na visahāmi idāni ativiya bhāyāmi mā kiñci daṇḍakammaṃ karohi ti vatvā vegena utṭhahitvā palāyi ti.

Icevaṃ Atulathero dummukho hutvā yaṃ vā taṃ vā mukhārūḷhaṃ vilapitvā saṃghamaṃjhe nisīdi.

Ayaṃ Atulatherassa paṭhamo parājayo.

Tato pacchā khalitvā<sup>5</sup> kuddame patitaṃ purisaṃ puna upari akkamantā viya puna mahātherā<sup>6</sup> evaṃ pucchimsu: Ayaṃ bhante tava Cūḷagaṇṭhipadaṃ nāma tisu Vinayamahāṭikāsu sādhakavasena dassitaṃ Cūḷagaṇṭhipadaṃ udāhu aparān ti.

Tisu Vinayamahāṭikāsu sādhakavasena dassitaṃ Cūḷagaṇṭhipadaṃ yeva idan ti. Evaṃ sati kasmā tava Cūḷagaṇṭhipade yeva vuttaṃ hi Vajirabuddhiṭikāyaṃ vuttaṃ hi Sārattadhipanīṭikāyaṃ tathā hi vuttaṃ Vimativinodanīṭikāyaṃ ti. Tasaṃ Vinayamahāṭikānaṃ pacchā hutvā tā tisso Vinayamahāṭikāyo sādhakavasena dassitā<sup>7</sup> ti. Evaṃ

<sup>1</sup> Min: santi tā pi sasāmikā. <sup>2</sup> S. A. B. bandhāpetvā.

<sup>3</sup> B. ajānitvā. <sup>4</sup> A. mañcetum. <sup>5</sup> A. kalitvā.

<sup>6</sup> A. mahātheraṃ. <sup>7</sup> A. dassanā.



pana pucchanto so: Mayā pubbe vuttam tisu mahāvinaya-  
tikāsu sādha-kavasena dassitam Cūlaganṭhipadam yeva idan  
ti vacanam saccam<sup>1</sup> evā ti mukhasuññatthāya punappunam  
vadi. Idañ ca inassa atthassa āvibhāvattthāya vattthu.

Eko kira puriso ekena sahāyena saddhim puttadārapo-  
sanattthāya rañño bhatim gahetvā yuddhakammam katum  
saṅgāmam gacchati. Atha parasenāya yujjhitvā parasenā<sup>2</sup>  
abhibhavitvā sabbe manussā attano attano abhimukhaṭṭhā-  
nam<sup>3</sup> palāyimsu. Atha so pi puriso tena sahāyena saddhim  
attano abhimukhaṭṭhānam palāyi. Thokam palāyitvā an-  
tarāmagge parasenāhi paharitadaṇḍena mucchito<sup>4</sup> hutvā  
so puriso tena saddhim gantum na sakkā antamaso nisi-  
ditum pi na sakkā.

Atha sahāyassa etad ahoṣi: Idāni ayam ativiya bālha-  
gilāno<sup>5</sup> hoti maraṇāsanno. Sacāham tassa upaṭṭhahitvā  
idh' eva nisideyyam verino āgantvā mam gaṇhissanti ti.  
Evam pana cintetvā gilānassa santakāni kahāpanavattthā-  
dini gahetvā tam tatth' eva ṭhapetvā gacchi<sup>6</sup>. Sakatṭhā-  
nasamipam<sup>7</sup> pana pattassa tassa etad ahoṣi: Sace tam  
antarāmagge ṭhapetvā āgacchāmi ti vadeyyam<sup>8</sup> tassa nātakā  
mama upari dosam<sup>9</sup> ropessanti. Idāni so maritvā aham  
ekako<sup>10</sup> va āgacchāmi ti vadissāmi ti. Sakatṭhānam pana  
patvā tassa bhariyā tassa santikam āgantvā: Mayham pana  
sāmiko kuham gato, kattha ṭhapetvā tvam ekako va<sup>10</sup>  
āgacchasi ti pucchi. Tava ayye sāmiko paresam āvudhena<sup>11</sup>  
paharitvā kālam kato. Imāni tava sāmikassa santakāni ti  
vatvā kahāpanavattthādini datvā mā soci mā paridevi idāni  
matakabhattam datvā puññabhāgam<sup>12</sup> yeva bhājehi ti  
samassāsesi.

Atha sā tāni gahetvā roditvā matakabhattam datvā  
puññabhāgam bhājesi.

<sup>1</sup> S. sayam. <sup>2</sup> Min: parasenam. <sup>3</sup> Min: °atthānam.

<sup>4</sup> A. mucchito. <sup>5</sup> A. bālagilāno.

<sup>6</sup> B. gacchati. <sup>7</sup> A. Sakatṭhānasamipam.

<sup>8</sup> A. vadeyyum. <sup>9</sup> A. B. desam.

<sup>10</sup> A. B. D. S. ekato S. vā. <sup>10</sup> A. āvudhehi.

<sup>11</sup> B. puññabhāvam.

Aparabhāge pana thokaṃ kālaṃ atikkante gilāno vuṭṭhito sakagehaṃ āgacchati. Bhariyā pi taṃ na saddahi. Ahaṃ na kālaṃ kato, gilānaṃ yeva maṃ ṭhapetvā so mama santakāni gahetvā gato. Sace maṃ tvaṃ na saddahasi ahaṃ anto gabbhe niliyitvā nisidissāmi, taṃ pakkosetvā pucchāhi ti āha.

Atha sā taṃ pakkosetvā bahi gabbhe nisiditvā pucchi: Mama sāmi sāmiko kālaṃ kato ti taṃ saccam vā alikaṃ vā ti. Saccam ev' etaṃ<sup>1</sup> yaṃ tava sāmiko kālaṃ kato ti.

Atha so puriso bahi gabbhaṃ nikkhamitvā aṅgulim pasāretvā na idāni bho samma<sup>2</sup> ahaṃ kiñci mato pi marāmi; kasmā pana amarantaṃ yeva maṃ mato eso ti vadesi ti. Atha kiñci vattabbassa kārapassa adissanato mukhasuññatthāya aṅgulim pasāretvā ujum oloketvā: Idāni tvaṃ idha āgantum samattho pi mato yeva mato ti mayā vuttavacanaṃ saccam yeva, nāhaṃ kiñci alikaṃ vadāmi ti āha. Evaṃ so punappunaṃ vadanto pi jivamānassa tassa samvijjamānattā<sup>3</sup> paccakkhe yeva ca tassa ṭhitattā<sup>4</sup> koci pi tassa vacanaṃ na saddahati parājayaṃ yeva so patto ti.

Icevama Atulathero mukhasuññatthāya<sup>5</sup> vadanto pi koci na saddahi. Parājayaṃ yeva patto ti.

Ayaṃ Atulatherassa dutiyo parājayo.

Puna pi seyyathā pi luddako kuñjaraṃ disvā ekena varena usunā vijjhitvā<sup>6</sup> mahantaṃ<sup>7</sup> pi kuñjaraṃ punā-nuṭṭhahanatthāya katipayavārehi usūhi vijjhati evama eva ekavāren' eva parājayaṃ pattaṃ puna vādassa anukkipanattāya katipayavārehi parājayaṃ pāpetum pārupana-vādino mahātherā evama āhamsu:

Tava Cūlaganthipade yeva sāmaṇeraṇaṃ parimaṇḍala-suppaṭṭhannādini vatthāni<sup>8</sup> abhinitvā yeva gāmo pavisitabbo ti pubbe vatvā cīvarapaṭaḷaṃ uparisamghāṭim katvā

<sup>1</sup> Min: eva taṃ. <sup>2</sup> A. so samma.

<sup>3</sup> A. vadanto pi jivamānattassa samvijjamānattā B. omits D. mānakassa S. mānatassa.

<sup>4</sup> D. paccakkhā ye ca tassa tathā.

<sup>5</sup> B. °suññattāya. <sup>6</sup> A. vijjitvā.

<sup>7</sup> B. patanti pi D. adds mahantaṃ. <sup>8</sup> A. B. S. D. vatthāni.

urabandhanavattam<sup>1</sup> bandhitabban ti puna vuttam; kasmā pana pubbena aparaṃ asamsanditvā vuttam tumhākaṃ vāde paṭisaraṇabhūtānaṃ pāli-aṭṭhakathā-tikā-gandhantarānaṃ natthitāya idaṃ ambhākaṃ paṭisaraṇabhūtā Cūla-gaṇṭhipadan ti vadatha. Tumhākaṃ paṭisaraṇabhūtā<sup>2</sup> gaṇṭhipadato yeva bhayaṃ uppajjati ti vatvā saha niliyaṇ-aṭṭhānena gahitaṃ coraṃ viya saha nissayena adhamma-vādino gaṇhiṃsu.

Idaṃ imassa atthassa āvibhāvattāya vatthu<sup>3</sup>.

Attite kira Bārāṇasito avidūre naditire gāmake Pāṭali-nāma naṭanacco vasati. So ekasmiṃ ussavadivase bhariyaṃ ādāya Bārāṇasiṃ pavisitvā naccitvā viṇaṃ vāditvā gāyitvā dhanam labhitvā ussavapariyosāne bahu surābhattaṃ<sup>4</sup> gāhāpetvā attano gāmaṃ gacchanto naditiraṃ patvā navodakaṃ āgacchantam disvā bhattam bhuñjanto suraṃ pivanto nisiditvā matto hutvā attano balaṃ ajānanto mahāviṇam gīvāya bandhitvā nadiṃ otaritvā gamissāmi ti bhariyaṃ hatthe gahetvā nadiṃ otari. Vipāchiddehi udakaṃ pāvisi. Atha naṃ sū viṇā udaye<sup>5</sup> osidāpesi. Bhariyā paṇ'assa osidanaḥbhāvaṃ nātvā taṃ vissajjitvā uddham taritvā<sup>6</sup> naditire aṭṭhāsi.

Naṭapāṭali sakim ummujjati, sakim nimmujjati<sup>7</sup>, udakaṃ pavisitvā uddhumāta-udaro ahosi.

Ath'assa bhariyā cintesi: Mayhaṃ sāmiko idāni marisati, ekam gītaṃ yācitvā parisamajjhe taṃ gāyanti jivitaṃ kappessāmi ti cintetvā: Sāmi tvaṃ udaye nimmujjasi, ekam me gītaṃ dehi, tena jivitaṃ kappessāmi ti vatvā:

Bahussutaṃ cittakathaṃ<sup>8</sup> Gaṅgā vahati Pāṭalim  
Vuyhamānaka bhaddan te ekam me dehi gāthakan ti<sup>9</sup>.

<sup>1</sup> B. vattam. <sup>2</sup> Min: 'bhūtāṃ.

<sup>3</sup> B. āvibhāvāya vatthū.

<sup>4</sup> A. S. 'hattham. <sup>5</sup> A. B. udakam.

<sup>6</sup> A. B. uttaritvā.

<sup>7</sup> B. omits sakim nimmujjati (*All MSS.* Naṭapāli).

<sup>8</sup> B. Bahū sukam Min: cittakatam.

<sup>9</sup> A. ekam me deti gāthakan ti B. gītakam. (*See Jāt.* 432. Fausböll Vol. III p. 507).

Atha naṃ Naṭapāṭali<sup>1</sup>: Bhadde katham tava gītaṃ dassessāmi, idāni mahājanassa paṭisaraṇabhūtaṃ udakaṃ maṃ māretī ti vatvā:

Yena siṅcanti dukkhitam<sup>2</sup> yena siṅcanti āturaṃ  
Tassa majjhe marissāmi, jātaṃ saraṇato<sup>3</sup> bhayan ti.

Atha Atulathero attano paṭisaraṇabhūtā Cūḷagaṇṭhi-padato bhayaṃ uppajjitvā kiñci<sup>4</sup> vattabbaṃ ajānitvā adho-mukho hutvā parājayaṃ patto ti.

Ayaṃ Atulatherassa tatiyo parājayo.

Atha rājā tesam dvinnam pakkhānaṃ vacanaṃ sutvā Cūḷagaṇṭhipadassa pubbāparavirodhidosehi ākulattā suttasuttānulomādisu apaviṭṭhattā āgamaśuddhiyā va abhāvato paro vassasataṃ ciraṃ t̥hitassa gehassa viya atidubbala-vasena atigataṃ<sup>5</sup> jānitvā idāni sāsanaṃ parisuddhaṃ bhavissatī ti somanassapatto hutvā mama vijite sabbe pi<sup>6</sup> bhikkhū pārupanavasena samānavādino<sup>7</sup> hontū ti ānaṃ t̥hesi. Tato paṭṭhāya yāvajjatanā sakale pi Maramma-rat̥the pārupanavasena samānavādikā bhavanti ti.

Ayaṃ ettha saṅkhepo; tesam hi dvinnam pakkhānaṃ sannipatitvā vacanaṇapaṭivacanavasena vivādakathā<sup>8</sup> vitthārena vuccamānā chapañcabhāṇavāramattam pi patvā niṭṭhaṃ na pāpuneyya; yasmā pana sabbam anavasesetvā vuccamānaṃ ayaṃ Sāsanavaṃsapadipikā atipapañcā bhavissati, tasmā ettha icchitamattam<sup>9</sup> eva dassayitvā ajjhūpek-khāmā ti.

Nāṇabhivaṃsadhammasenāpatimahādhammarājādhirāja-guru pana saṃgharājā mahāthero Sihaḷadipe Amarapura-nikāyikaṇaṃ bhikkhūnaṃ ādibhūto ācariyo bahūpakāro: Amarapurānikāyo ti tattherapabhavo ti.

Kaliyuge pana ekāsītādhike vassasate sahasse ca sampatte tassa rañño nattā Siritribhavanādityapavarapaṇḍita-<sup>10</sup> mahādhammarājādhirājā nāma rajjaṃ kāresi. So pana

<sup>1</sup> B. Naccapāṭali. <sup>2</sup> A. B. dukkitaṃ Min: dakkhiṇaṃ.

<sup>3</sup> B. maraṇato. <sup>4</sup> B. omits kiñci. <sup>5</sup> Min. A. atirataṃ B. athirataṃ. <sup>6</sup> A. °hi. <sup>7</sup> Min: vādikā. <sup>8</sup> D. vividha°

<sup>9</sup> Min: icchitam atthaṃ. <sup>10</sup> Min: °maṇḍita°

Amarapurato saṃkamitvā Ratanapuram catuttham māpesi. Tassa rañño kāle Guṇamunindādhīpatimahādhhammarājādhīrāḥagurutheraṣṣa siṣṣam Saciyagāmaṁvāsī-Silācāram nāma theram araṇṇavāsīnam bhikkhūnam pāmokkhatthāne ṭhapesi<sup>1</sup>. Rājāgāranāmake dese vihāram kārapetvā tass' eva adāsi.

Kaliyuge ekāsītādhike vassasate sahasse ca sampatte Calāṅgapurato<sup>2</sup> Paññāsīham nāma theram ānetvā Aso-kārāme Ratanabhūmikittivihāre patitthāpesi. Munindābhī-sirīsaddhammadhajamahādhhammarājādhīrāḥagurū ti nāma-lāñham datvā<sup>3</sup> Mahāḥeyyabhūmivihāre Ramanīyam nāma vihāram datvā tam yeva mahātheram saṃgharājatthāne ṭhapesi.

Ekasmiṃ ca samaye mahāthere rājā pucchi: Catasso dāṭhā nāma cattālisāya dantesu antogadhā vā udāhu cattālisāya dantehi viṣuṃ bhūtā ti pucchi.

Atha ekacce therā evam āhaṃsu:

Catasso dāṭhā nāma cattālisāya dantesu antogadhā ti; ekacce pana catasso dāṭhā nāma cattālisāya dantehi viṣuṃ bhūtā ti āhaṃsu. Atha rājā: Gandham āharathā ti āha. Atha antogadhavādikā therā gandham āharīṃsu. Aññesaṃ paripunnadantānam pi dvattimsa dantā honti, imassa pana cattālisam bhavissanti ti ca. Dantā pi paripunnadantassa dvattimsadantatthikāni; te pi vaṇṇato setā, saṇṭhānato anekasaṇṭhānā. Tesam hi hetthimāya tāva dantapāliya majjhe cattāro dantā mattikā piṇḍe paṭipāṭiya ṭhapitālābubhījasanṭhānā, tesam ubhosu passesu ekeko ekamūlako ekakoṭiko<sup>4</sup> mallikamakuṭasāṇṭhāno<sup>5</sup>, tato ekeko dvimūlakoṭiko yānaka-upathambhanisaṇṭhāno; tato dve dve timū-

<sup>1</sup> A. *omits from* catuttham māpesi . . to Rājāgāranāmake.

<sup>2</sup> Min: Valaṅga°

<sup>3</sup> B. *adds* nāmalañham pi adāsi. Kaliyuge catūsītādhike vassasate sahasse ca sampatte Munindābhivamsadhammasenāpatimahādhhammarājādhīrāḥagurū ti nāmalañham datvā Mahāḥeyya° &c.

<sup>4</sup> B. ekako ṭhito.

<sup>5</sup> B. mallikamakula°

lakā tikoṭikā; tato dve dve catumūlakā catukoṭikā ti uparimāya dantapāliyā pi es' eva nayo ti ca.

Tassa kira uttarotṭha-appakatāyā<sup>1</sup> tiriyaṃ phāletvā apanitaddham<sup>2</sup> viya khāyati; cattāro dante dve ca dāṭhā na chādeti, tena naṃ oṭṭhaḍḍho<sup>3</sup> ti voharanti ti ca.

Tattha tassā ti Licchavino nāma rājakumārassa. Uttaroṭṭha-appakatāyā ti upari-oṭṭhassa appakatāya. Apanitaddham viyā ti upari-oṭṭhassa upaḍḍhabhāgaṃ apanitaṃ viya khāyati ti attho. Na chādeti ti upari-oṭṭhassa upaḍḍhabhāge pana na paṭicchādeti. Tenā ti yena cattāro dante dve ca dāṭhā na chādeti tena<sup>4</sup> naṃ Licchavirājakumāraṃ oṭṭhaḍḍho ti voharanti ti. Evam antogadhavādehi therehi gandhaṃ āharitvā dassite sabbe ti tasmim vāde paṭiṭṭha-himsū ti.

Ekasmiṃ ca kāle rājā mantinim<sup>5</sup> amaccaṃ pucchi: Pubbarājuhi vihārassa cetiyassa vā dinnāni khettavatthu-ādini pacchimarājūnaṃ kāle yathādinnaṃ<sup>6</sup> tāni paṭiṭṭha-hanti<sup>7</sup> vā mā vā ti.

Atha mantini-amacco evaṃ kathesi: Saṃghikāya bhūmiyā puggalikāni bijāni ropayanti, bhāgaṃ datvā paribbuñ-jitabbāni ti dasakoṭṭhāse katvā eko koṭṭhāso bhūmisāmi-kānaṃ dātabbo ti ca.

Vinayapāli-atṭhakathāsu vuttattā pubbe ekena rañña dinnāni khettavatthu-ādini pacchā ekassa rañño kāle yathādinnaṃ ṭhitāni. Ettha hi saṃghikāya bhūmiyā ti vuttattā lābhasīmāyaṃ viya balim yeva<sup>8</sup> adatvā saha bhūmiyā dinnattā<sup>9</sup> pavenivasena saṃghikā bhūmi atthi ti viññāyati. Ettha ca paṭiggāhakesu matesu tad añño

<sup>1</sup> A. appakathāya.    <sup>2</sup> A. apanitaddham.

<sup>3</sup> B. oṭṭhado.

<sup>4</sup> A. upari-oṭṭhassa upaḍḍhabhāgena na paṭicchādeti. Tenā ti yena ti yena cattāro dante dve ca diṭṭhā na chādeti tena naṃ Licchavi &c. Min: upari-oṭṭhassa uppaddhabhāgena na paṭicchādeti. Tenā ti yena cattāro dante dve dāṭhā na chādeti tena naṃ Licchavi &c.

<sup>5</sup> S. Mantitim D. Mantim.    <sup>6</sup> A. °dinnānaṃ D. dvinnaṃ.

<sup>7</sup> B. tāni hatiṭṭhahan ti.

<sup>8</sup> A. bali yeva B. bahi D. phali.    <sup>9</sup> B. dinnatthā.

catuddisasamgho anāgatasamgho ca issaro tassa santako tena vicāretabbo ti. Cetiye padīpanatthāya<sup>1</sup> paṭisaṅkharanatthāya vā dinno ārāmo jaggitabbo vetanam<sup>2</sup> datvā pi jaggāpetabbo ti<sup>3</sup>. Cetiye chattam vā vedikam<sup>4</sup> vā jīṇam<sup>5</sup> vā paṭisaṅkharontena<sup>6</sup> sudhākammāḍiṇi vā karontena cetiyassa upanikkhepato kāretabban ti ca aṭṭhakathāyam vuttattā pubbarājūhi cetiyassa dinnāni khettavatthu-āḍiṇi pacchimarājūnam kāle pi cetiyasantakabhāven' eva<sup>7</sup> ṭhitāni ti veditabbāni.

Athāparam pi pucchi: Tadā<sup>8</sup> kassa rañño kāle ādim katvā khettavatthu-āḍiṇi viharassa cetiyassa vā dinnāni ti. Atha mantini-amacco evam āha: Purimakappesu purimānam<sup>9</sup> rājūnam kāle pi viharassa cetiyassa vā dinnāni ti veditabbāni; ten' eva Sujātassa nāma bhagavato amhākam bodhisatto cakkavattirājā saddhim sattahi ratanehi dvisahassee khuddakadīpe cattāro mahādīpe ca adāsi. Raṭṭhāvāsino ca āramagopakakiccam kārapesi ti gandhesu āgatam, tasmā cirakālato yeva paṭṭhāya pubbarājūhi khettavatthu-āḍiṇi dinnāni ti veditabbāni.

Rājavamsesu pi bhagavato parinibbānato vassasatānam upari Sirikhettanagare ekāya āpūpikāya dinnapañcakarīsamattam khetam ekassa therassa dinnam tam Dvattaponko<sup>10</sup> nāma rājā vilumpitvā gāhi.

Atha pahāraghaṇṭā bheriyo paharitā<sup>11</sup> pi saddam na akāmsu, rañño kuttacakkam<sup>12</sup> pi yathā pubbe tathā pesitattāhanam na gacchi.

Atha tam kāraṇam natvā āpūpikāya yathā dinnam eva therassa niyyādesi.

<sup>1</sup> Min: padīpatthāya. <sup>2</sup> vetthanam.

<sup>3</sup> S. D. *omit from* cetiye to jaggāpetaro ti.

<sup>4</sup> A. veditam. <sup>5</sup> B. chinnam A. S. ciṇṇam D. dvinnam.

<sup>6</sup> A. paṭisaṅkarontena. <sup>7</sup> A. cetiyasattaka<sup>9</sup>

<sup>8</sup> B. D. kadā. <sup>9</sup> A. purimakammesu purimāni.

<sup>10</sup> B. Dotthaponko.

<sup>11</sup> A. mahāraganḍatheriyo paharitā pi B. oghanṭhabheriyo paharitvā.

<sup>12</sup> A. kuttacakkam.

Kaliyuge pana navanavutādhike vassasate sahasse ca sampatte tassa kanittho Siripavarādityalokādhīpativijaya-mahādhammarājādhirājā rajjaṃ kāresi. So pana rājā Ratanapurato saṃkamitvā Amarapuram dutiyaṃ māpesi. Tassa rañño rajjaṃ pattasamvacchare yeva jetthamāsassa juṇhapakkhapañcamiyaṃ Ratanapurānagare Māravijaya-ratanasudhammāya nāma piṭakasālāya Suriyavamsassa nāma therassa parisamajjhe rājalekhanam vācāpetvā saṃgharajjaṃ niyyādesi.

Suriyavamsābhisiripavarālamkāradhammasenāpatimahādhammarājādhirājagurū ti nāmalañcham pi adāsi.

So pana thero kaliyuge pañcavisādhike vassasate sahasse ca sampatte migasiramāsassa juṇhapakkhasattamiyaṃ sukkavāre Vālukavāpigāme paṭisandhiyā vijāto ti sadda-vayaṃ<sup>1</sup> sampatte saṃgharajjaṃ patto santindriyo khanti-dhammo sikkhākāmo pariyattivīsārado ti Piṭakālamkāra-mahādhammarājagurutherasa sisso. So pana kaliyuge paṇṇarasādhike dvivassasate sahasse ca sampatte tassa rañño kāle yeva maccuvasaṃ patto.

Atha rājā anekasahassemi pāsādehi abhūtapubbehi acchariyakammehi sarirajhāpanakiccaṃ akāsi. Atha kaliyuge soḷasādhike vassasate sahasse ca sampatte tassa mahātherassa sissaṃ Ñeyyadhammaṃ nāma theram puna saṃgharājatthāne tthāpesi. Paṭhamam Ñeyyadhammālamkāradhammasenāpatimahādhammarājādhirājagurū ti nāmalañcham adāsi. Tato pacchā dutiyaṃ Ñeyyadhammābhivamsasiripavarālamkāradhammasenāpatimahādhammarājādhirājagurū ti nāmalañcham adāsi.

So pana thero kaliyuge ekasatthādhike vassasate sahasse ca Devasūragāme paṭisandhiyā<sup>2</sup> vijāto hutvā asitādhike vassasate sahasse ca paṭhamam āsāḷhimāsassa juṇhapakkhacuddasamiyaṃ upasampadabhūmiṃ patto tassa rañño kāle kaliyuge navanavutādhike vassasate sahasse ca sampatte Sihaḷadīpato Paññātisso nāma thero saddhim Sunandena

<sup>1</sup> Min: sattativayaṃ.

<sup>2</sup> A. paṭisandhissa.



nāma bhikkhunā Indasārena nāma sāmaṇerena ekena upāsakena ekena dārakena ca Amarapuram nāma nagaram sampatto.

Atha samgharājā<sup>1</sup> tesam paccayānuggahena dhammānuggahena ca anuggahesi.

Tesu aparabhāge kaliyuge divassādhike dvisate vassasahassee ca sampatte Paññātissathero jararogena abhi-bhūtattā saṅkhāraddhammānam sabhāvaṃ anativattattā kalam akāsi. Tassa puna sikkham gaṇhissāmi ti parivittakko matthakam apatto hutvā vinassayi.

Tenāha bhagavā:

Cintitam pi vinassati acintitam pi vinassati<sup>2</sup>

Na hi cintāmayā<sup>3</sup> bhogā itthiyā purisassa vā ti.

Imasmim pana loke paṇḍito puññam kattukāmo abhithare va<sup>4</sup> kareyya. Ko nāma jaṇṇā ajja vā<sup>5</sup> suve vā parasuve vā maraṇam bhavissati ti.

Tenāha bhagavā:

Abhithharetha kalyāṇe<sup>6</sup> pāpacittam nivāraye

Dandham hi<sup>7</sup> karato puññam pāpasim ramati mano ti.

Atha mahārājā sarīrajhāpanakiccam bahūhi sādhuḷāna-sabhāgehi<sup>8</sup> akāsi. Tato pacchā Sunandassa<sup>9</sup> nāma bhikkhussa puna sikkham adāsi, sāmaṇeram pana upasampadabhūmiyam patitthāpesi dārakaṃ ca sāmaṇerabhūmiyam ti.

Tena<sup>10</sup> pana mahārājā kaliyuge tivassādhike dvisate sahassee ca sampatte māghamāse bahūhi paccayehi upatthambhetvā tāni tāni sabbāni kammāni tīretvā Kusimanagarajetthassa ekassa amaccassa bhāram katvā tass' eva sabbāni kiccāni niyyādetvā<sup>11</sup> Sihaladīpam pahini ti.

<sup>1</sup> A. Atisamgharājā. <sup>2</sup> A. B. D. bhavissati.

<sup>3</sup> B. 'mahā. <sup>4</sup> A. abhittare va (*sic*). <sup>5</sup> Min: ajj' eva.

<sup>6</sup> A. kalyāṇam. <sup>7</sup> Min: Dandaṃ ca (*comp. Dhammap. 116.*)

<sup>8</sup> A. sabhāhehi B. sabhāvehi. <sup>9</sup> Min: sunandanassa.

<sup>10</sup> Min: te. <sup>11</sup> B. *omits from tāni to niyyādetvā.*

Samgharājāmahāthero pana sāsanaṣa ciraṭṭhitattāya<sup>1</sup> sotārāṇaṃ sukhapaṭibodhanatṭhāya nānāgandhehi pāṭhaṃ visodhetvā Saddhammapajjotikāya nāma Mahāniddesaṭṭhakathāya atṭhayaṇaṃ Marammabhāsāya akāsi. Bahūṇaṃ sissāṇaṃ pariyattivācanavasena jinaśāsanaṣa anuggahaṃ akāsi ti.

Aparabhāge kaliyuge atṭhavassādhike dvisate sahasse ca sampatte migasiraṃāsassa junhapakkha-atṭhamiyaṃ tassa putto Siripavarādityavijayānantayasamahādhammarājādhirāja<sup>2</sup> nāma rajjaṃ kāresi. Tada Suriyavaṃsābhisiripavarālaṃkāradhammasenāpatimahādhammarājādhirājagurumahātherass' eva sissaṃ Paññājotābhidaḥajamahādhammarājādhirājagurutheraṃ samgharājatṭhāne ṭhapesi.

So pi silavā pariyattikovidō sikkhākāmo lajjī pesalo Aṅguttaranikāyapāliyā tadatṭhakathāyaṇi ca atṭhayaṇaṃ Marammabhāsāya akāsi.

Tassa rañño kāle Neyyadhammābhivaṃsasiripavarālaṃkāradhammasenāpatimahādhammarājādhirājaguruthero Saddhammavilāsiniyā nāma Paṭisambhidāmaggaṭṭhakathāya atṭhayaṇaṃ Marammabhāsāya akāsi.

Mañijotasaddhammālaṃkāramahādhammarājādhirājaguruthero Samyuttanikāyapāliyā tadatṭhakathāya ca atṭhayaṇaṃ Marammabhāsāya akāsi.

Medhābhivaṃsasaddhammadḥajamahādhammarājādhirājaguruthero Dighanikāyapāliyā tadatṭhakathāya ca atṭhayaṇaṃ Marammabhāsāya akāsi.

Neyyadhammābhivaṃsasiripavarālaṃkāradhammasenāpatimahādhammarājādhirājagurutheraṣa sissa upasampadavasena<sup>3</sup> pañcavassiko Paññāsāmi nāmāhaṃ Saddatṭhabhedacintānāmakassa gandhaṣa gaṇṭhipadatṭhavaṇṇanaṃ Marammabhāsāya akāsiṃ. Dasavassikakāle pana Abbiḍḥanappadīpikāsaṃvaṇṇanāya atṭhayaṇaṃ Marammabhāsāya akāsiṃ. Tassā ca pāṭhaṃ baḥūhi gandhehi saṃsanditvā<sup>4</sup> visodhesi ti<sup>5</sup>.

<sup>1</sup> A. ciraṭṭhitattāya.

<sup>2</sup> D. °vijayānanda°.

<sup>4</sup> A. saṃsandhitvā.

<sup>3</sup> Min: °vassena.

<sup>5</sup> Min: visodhesi ti.

Aparabhāge Sakkarāje cuddasādhike dvisate sahasse ca sampatte ayam amhākaṃ dhammiko rājā anekasatajātisu upacitapuññānubhāvena jinasāsanassa paggaṇhanatthāya samadevalokapālehi<sup>1</sup> uyyojiyamāno viya rajjasampattim paṭilabhi; dasabalasāsanapaggaṇhitukāmassa<sup>2</sup> dhammarājassa manoratho matthakam patto ahosi; mariyādam<sup>3</sup> bhinditvā dinnakathāmaggaṃ<sup>4</sup> viya udakaṃ laddhokāsātāya saddhāmahogho avattharitvā<sup>5</sup> tiṭṭhati. Cattāri ca vassāni atikkamitvā vesākhamāse pañcakakudhabhaṇḍādihi<sup>6</sup> anekehi rājabhoggabhaṇḍehi parivāretvā Udumbara-bhaddapitṭhe saddhim mahesiyā abhisekaṃ patto.

Tenāvocumhā Nāgarājupattikathāyaṃ<sup>7</sup>:

Mahāpuñño va<sup>8</sup> rājāyaṃ koṭṭhasaggahe<sup>9</sup> va āgate  
Sakkarāje hi sampattim patvā dāne yato va ti.

Tadā cattāri vassāni atikkamitvā visādhike<sup>10</sup> saddhim mahesiyā sekappatto hutvā mahātale<sup>11</sup>

Jinacakkāṇ ca jotesi<sup>12</sup> Mahāsokādayo yathā  
Alajjino ca niggayha paggaḥetvāna<sup>13</sup> lajjino  
Raṭṭhe ca dānasīlesu bhavanāyābhiyuñjaye  
Nimirājādayo yathā ti.

Tadā yasmā alajjino niggahitabbapuggale avācinarakē nikkhipanto<sup>14</sup> viya niggahakammaṃ akāsi. Tasmā te aladdhokāsā niliyanti<sup>15</sup> yathā aruṇuggamanakāle kosiyaṃ ti.

Tenāvocumhā Nāgarājupattikathāyaṃ:

Tadā pana jinacakkaṃ nabhe cando va pākāṇaṃ  
Alajjino niliyanti aruṇugge va kosiyaṃ ti.

Yasmā ca lajjino paggaḥitabbapuggale bhavagge ukkhipanto viya paggaḥakammaṃ karoti, tasmā te laddhokāsā utṭhitasīsā nirāsāṅkā<sup>16</sup> hutvā tiṭṭhanti.

<sup>1</sup> B. sahadēva° <sup>2</sup> B. °sāsanassa pagga° <sup>3</sup> A. pariyaḍaṃ.

<sup>4</sup> Min: katha° D. °katā° <sup>5</sup> Min: avattayitvā.

<sup>6</sup> A. °gaṇḍādihi. <sup>7</sup> B. Rājanagaruppatti° <sup>8</sup> A. ca.

<sup>9</sup> A. kaṭṭhataggahe va B. kaṭṭhathaggahe va D. kaṭṭhataghe  
Min: amends to kaṭṭhanagge.

<sup>10</sup> A. visādhike. <sup>11</sup> A. mahitale.

<sup>12</sup> A. sobhesi D. jodhesi S. jovesi. <sup>13</sup> A. B. paggaḥitvāna.

<sup>14</sup> S. nikkhamanto. <sup>15</sup> B. nilayanti. <sup>16</sup> A. nirāsāṅkā.

Yathā candimasuriyā lokānaṃ paṭiladdhakāle ādikam-  
mikā<sup>1</sup> ti.

Tenāvocumhā:

Tadā pi ca jinacakkam khe bhānumā<sup>2</sup> va pākataṃ  
Lajjino pi utthahanti obhāladdhe<sup>3</sup> va kappikā ti.

Tepitakam pi navaṅgaṃ buddhavacanaṃ ciraṭṭhiti-  
kam kattukāmo pariyattivīsāradehi mahātherehi visodhā-  
petvā lekhabhatikānaṃ<sup>4</sup> bhatim datvā kaṇṭhajaṃmuddhajā  
dividhānaṃ<sup>5</sup> sithiladhanitādividhānaṃ ca punappunaṃ  
vicāretvā antamaso paricchedalekhamattam pi avirādhettvā  
antepuraṃ pavisetvā suvaṇṇamayesu lohamayesu ca pottha-  
kesu likhāpesi<sup>6</sup>. Nānathāmasaṃpanne ca bhikkhū vicinetvā  
yathābalaṃ Vinayapaṭikam visuṃ visuṃ dhāreti vācugga-  
taṃ kāraṇeti. Aggamaheṣiṃ ādim katvā sakala-orodhādayo<sup>7</sup>  
bahū rājasevakā amaccādayo nāgarike ca yathābalaṃ  
Suttantapaṭikam Abhidhammapiṭakaṃ ca visuṃ visuṃ  
eekasuttamātikāpadabhājanē<sup>8</sup> cittavārādivasena vibhā-  
jetvā dhāreti vācuggataṃ kāraṇeti<sup>9</sup>. Sayaṃ ca anattalak-  
khaṇādikam anekavidhaṃ suttaṃ devasikam sajjhāyaṃ  
karoti. Jinasāsanassa ciraṭṭhitatthāya sakalavijite ca  
araññe vāsinaṃ bhikkhūnaṃ assamassa samantato pañca  
dhanusatappamāne<sup>10</sup> thāne thaladakacarānaṃ<sup>11</sup> sabbesaṃ  
sattānaṃ abhayaṃ adāsi. Pariyattivīsārādānaṃ ca therānu-  
therānaṃ mātāpitādayo nātake sabbarājakkiccato balikam-  
mato ca mocāpetvā yathāsukhaṃ vasāpeti<sup>12</sup>. Ekāhen'evā  
pi saḥassamatte kulaputte pabbajjūpasampadabhūmisu  
paṭiṭṭhāpetvā sāsanaṃ paggaṇhi. Aññāni pi bahūni puñña-  
kammāni karoti katvā ca vivaṭṭaṃ<sup>13</sup> eva paṭṭheti<sup>14</sup> no

<sup>1</sup> A. ādikappikā. <sup>2</sup> A. khe bhānumā va pākataṃ.

<sup>3</sup> obhāladdhe *all MSS.* <sup>4</sup> B. lekhaṇānaṃ.

<sup>5</sup> A. kaṇṭhejumaṃmuddharānaṃ vidhānaṃ S. kaṇṭhajaṃmud-  
dhajārānaṃ vidhānaṃ B. D. °muddhajā ti vidhānaṃ.

<sup>6</sup> A. B. S. °ti. <sup>7</sup> S. °rodhāvādayo.

<sup>8</sup> A. °padaḥajarane B. °bhājanī. <sup>9</sup> B. kāraṇesi.

<sup>10</sup> A. satappamāne B. sataḥkappamāne.

<sup>11</sup> Min: taladaka° <sup>12</sup> A. Min: vassāpeti.

<sup>13</sup> S. vivaḍḍhaṃ. <sup>14</sup> A. paṭṭeti.

vattam<sup>15</sup>. Aññe ca vorodhādayo: Tumhe yāni kānici puñña-kammāni vivattam eva patthetha mā vattan ti abhinham ovadati. Aniccalakkhaṇadisamyuttāya dhammakathāya niccam ovadati. Sayam pi samathavipassanāsu niccāraddham akāsi. Rajūnam pana ratthasāmikānam dhammatāya kicca-bāhullatāya<sup>2</sup> kadāci kadāci okāsam na labhati kammaṭṭhānam anuyuñjitum. Evam pi samāno sarīramalaparijagganā-kāle pi kammaṭṭhānam anuyuñjati<sup>3</sup> yeva. Na moghavasena<sup>4</sup> kālam khepeti. Loke hi maṅgalasammattāni<sup>5</sup> pi manussasisa-kapalattṭhi-ādini susānato anetvā dantakattṭhādini vā tam sadisāni<sup>6</sup> kārapetvā attano samīpe<sup>7</sup> ṭhapetvā attṭhikādi-bhāvanāmayapuññaṃ<sup>8</sup> vicināti.

Tadā pana amhākaṃ ācariyavaram pariyattivisaradam tikkhajavagambhīrādīnānopetaṃ vittradhammadesanā-katham sakala-Marammikabhikkhūnaṃ onamitatṭhānabhūtam vuddhāpacāyīm<sup>9</sup> rūpasobhaggapattam<sup>10</sup> yuttavādikam Ñeyyadhammābhimūṇivarañānakitti - Siridhadjadhammasenāpatimahādhammarājādhirājagurū ti tatiyaṃ laddhalañchan<sup>11</sup> tam bhikkhusamghānaṃ sakalarattṭhavāsinaṃ pāmokkhabhāve patitṭhāpesi Asokamahārājā viya Mahā-Moggaliputta-Tissatheraṃ.

Tenāvocumhā Nāgarājuppatikathāyaṃ<sup>12</sup>:

Tadā ca bhikkhusamghānaṃ theram pāmokkhabhāvake Ñeyyādiladdhalañchan<sup>13</sup> tam patitṭhāpesi sādhuṇaṃ ti.

Tadā ca amhākaṃ dhammikamahārājā sakkarāje ekūna-vīsātādhike sahasse dvisate ca sampatte Mantalākhyāta-calassa samīpe subhūmilakkhaṇopetaṃ ekanipātattitṭham

<sup>1</sup> S. vaddham. <sup>2</sup> Min: °bāhullatā.

<sup>3</sup> A. B. kammaṭṭhāne manuyuñjitum.

<sup>4</sup> B. amoghavasena. <sup>5</sup> B. amaṅgala°

<sup>6</sup> B. kātisadisāni. <sup>7</sup> A. samīpam.

<sup>8</sup> B. ṭhapikādi-bhāvanāmāya. <sup>9</sup> Min: vuddhāpacāyīm.

<sup>10</sup> A. Min: rūpabhagga° <sup>11</sup> B. lañcam.

<sup>12</sup> B. Nāgarājuppatikathāyaṃ. <sup>13</sup> B. Ñeyyādhi°

iva bahujananayanavibhaṅgānaṃ<sup>1</sup> sabbanagarālamkārehi  
parikkhittam manussānaṃ cakkhulolattā janakam<sup>2</sup> nānāra-  
tanehi sampunnam nānāverajjavāṇijānaṃ puṭabhedanaṭṭhā-  
nabhūtaṃ<sup>3</sup> Ratanāpuṇṇanāmakam mahārājaṭṭhānikam<sup>4</sup>  
māpesi Mandhātu viya Rājagaham Sudassano viya ca  
Kusāvatinagaran ti.

Tenāvocumhā Nāgarājupattikathāyaṃ:

Tadā koṭṭhāsagghe sampatte<sup>5</sup> Mantalākhyācalassa ca  
Eravāti ti nāmāya māpesi samīpe nagaram.

Subhūmilakkhaṇopetaṃ Ratanāpuṇṇanāmakam  
Rājagaham va Mandhātu<sup>6</sup> atirammaniyaṃ<sup>7</sup> subhan ti.

Seyyathā pi nāma loke alokatthikānaṃ sattānaṃ pīti-  
somanassaṃ uppādentō upakaronto Udayapabbatato sa-  
hassaraṃsī divākaro utṭhahati, evaṃ evaṃ Marammaratṭhi-  
kānaṃ lajjipesalānaṃ sikkhākāmānaṃ bhikkhūnaṃ gihīnaṃ  
ca pītisomanassaṃ uppādentō upakaronto ayaṃ dhammiko  
rājā imasmiṃ Marammaratṭhe uppajjati.

Imaṃ ca dhammikaṛājānaṃ nissāya Marammaratṭhe  
sammāsambuddhassa sāsanaṃ ativiya joteti<sup>8</sup>, vuddhim<sup>9</sup>  
virūhiṃ vepullaṃ āpajjati.

Sāsanaṃ ca nāma etam rājānaṃ nissāya tiṭṭhati ti. Ayaṃ  
dhammikaṛājā yeva na sāsanaṃ upakāro dhammacārī  
dhammamānī api ca kho dhammikaṛājānaṃ nissitā pi  
sabbaratṭhavāsikā sāsanaṃ upakārā yeva dhammacārino  
dhammamānino rājānugatā hutvā.

Ten ev' āha Mahābodhiṇītakādīsu:

Gavaṃ ce taramānānaṃ ujum gacchati puṅgavo  
Sabbā gavi<sup>10</sup> ujum yanti nette ujum gate sati<sup>11</sup>.

<sup>1</sup> S. vibhāgānaṃ. <sup>2</sup> A. jānikam.

<sup>3</sup> MSS. bhūta. <sup>4</sup> A. rājaṭṭhānikā.

<sup>5</sup> A. kaṭṭhatajjhyo sampatte B. 'kocye sampatte S. kaṭ-  
ṭhanajjo Min: 'tacye.

<sup>6</sup> A. mandāti. <sup>7</sup> Min: 'rāmaniyam. <sup>8</sup> A. sobheti.

<sup>9</sup> A. B. vuddhim. <sup>10</sup> D. B. A. sabbā tā.

<sup>11</sup> Comp. Aṅguttara IV. 70.

Evam eva manussesu yo hoti setthasammato  
So ce pi dhammaṃ carati pageva itarā pajā  
Sabbaraṭṭhaṃ sukhaṃ seti rājā ce hoti dhammiko ti.

Visesato pana dutiyaṃ Amarapuraṃ māpentassa mahā-  
dhammarañño aggamaheṣiyā ajjavamaddavasohaccādiguṇa-  
yuttāya<sup>1</sup> dhītā amhākaṃ rañño aggamaheṣi sammācārīnī  
patibbatā sabbanārīnaṃ aggabhāvaṃ pattā pi<sup>2</sup> samānā  
kāmaguṇasaṅkhātena surāmadena appamajjitvā<sup>3</sup> puñña-  
kammesu<sup>4</sup> appamādavaseva nīcāraddhaviriyā hoti. Nīcāṃ  
pariyattiyā uggahaṇaṃ akāsi. Vedapārāgū ca ahoṣi.  
Sammāsambuddhasāsane ativiya pasannā aññā pi orodhā-  
dayo mahādhammarañño ovāde thatvā dhammaṃ carimṣu  
sāsane<sup>5</sup> paṣidimṣu yeva. Uparājā pi mahādhammarājassa  
ekamātāpītiko mahādhammarājicchāya avirodhetvā yeva  
sakalaraṭṭhavāsinaṃ gihinā bhikkhūnaṃ ca atthahitaṃ  
āvahati. Seyyathā pi cakkavatti rañño santike jeṭṭhaputto  
thāmajavasampanno atisūro utthānaviriyo. Aññe pi amaccā  
anekasahassapamāṇā mahādhammaraññā laddhesu laddhesu  
thānantareshu thītā mahādhammarañño taṃ taṃ kiccaṃ  
āvahanti puññakammesu abhiramanti. Sakalaraṭṭhavāsino  
ca manussā dānasīlabbhāvanāsu yeva cittaṃ thapenti.  
Bhikkhū ca saṃgharājapamukhādayo therā navamajjhima  
gandhadhuraṃvipassanā dhuresu abhiyūñjanti.

Evam ekassa sādhujaṇassa guṇaṃ mahantena ussāhena  
kathento pi dukkaraṃ tāva nīṭhaṃ pāpetuṃ bhagavato  
pana tilokaggassa anekasahassapāramitānubhāvena pa-  
vattaṃ guṇaṃ ko nāma puggalo sakkhissati<sup>6</sup> nīṭhaṃ pā-  
petvā kathetuṃ ti evaṃ mahādhammarājassa ca aggama-  
heṣiyā c'eva uparājādīnaṃ ca guṇe viṣatthēna vitthārato<sup>7</sup>  
kathiyamāne imassā Sāsanavamsapadīpikāya anekasata-  
bhānavāramattam pi patvā pariyanto na paññeyya<sup>8</sup> yasmā

<sup>1</sup> B. °sohajjādi A. B. °guṇā°      <sup>2</sup> S. A. patvā pi.

<sup>3</sup> Min: avimajjitvā.      <sup>4</sup> A. °kāmesu.

<sup>5</sup> Min: sāsanaṃ.      <sup>6</sup> sakkhissasi MSS.

<sup>7</sup> B. viṣesattena Min: viṣatthanāvītthārato.

<sup>8</sup> A. paññeyyā.

atipapañcā bhaveyya tasmā sañkhepen' evāyaṃ kathitā sādhujaṇānaṃ mahāpuññaṃ mayāya pītiyā anumodanattāya idaṃ hi suṇantehi sādhujaṇehi anumoditabbaṃ. Asukasmim kira kāle asukasmim ratthe asuko nāma rājā sāsaṇaṃ paggaṇhitvā vuḍḍhim verūlhim vepullam āpajji seyyathā pi nāma rukkho bhūmodakānaṃ nissāya vuḍḍhim verūlhim vepullam āpajjati.

Imassa rañño kāle Ñeyyadhammābhivaraṇānakattisiri-dhajaḍḍhammasenāpatimahāḍḍhammarājādhiraḍḍhaguru nāma saṃgharājā mahāthero raññā abhiyācito Surājamaggadīpaniṃ nāma gandham akāsi. Majjhimanikāyaṭṭhakathāya atthaṃ sissānaṃ vācetvā yathā vācitanīyāmena atthayojanānayaṃ potthake āropāpesi.

Medhābhivamsasaddhammadhajamahāḍḍhammarājādhiraḍḍhaguru nāma mahāthero Jātakapāliya atthayojanānayaṃ Maramabbhāsāya akāsi.

Samgharājassa sisso Paññāsāmisirikavidhajamahāḍḍhammarājādhiraḍḍhagurū ti raññā laddhanāmalañcho so yevāhaṃ dhammaraññā aggamaheṣiya ca abhiyācito Silakathaṃ nāma gandhaṃ Upāyakathaṃ nāma gandhañ ca akāsim.

Rañño ācariyabhūtena Disāpāmoḍḍhena nāma upāsakena abhiyācito<sup>1</sup> so yevāhaṃ Akkharavisodhanaṃ nāma gandhaṃ Āpattivinicchayaṃ nāma gandhañ ca tathā saṃgha-raññā codito so yevāhaṃ Nāgarājupattikathaṃ Vohāratthabhedāñ ca Vivāḍavinicchayañ ca akāsim.

Tathā Pañcajambugāmaḍḍhajakena lekhaḍḍhamaccena dvīhi ca ārocanalekhaḍḍhamaccehi abhiyācito so yevāhaṃ Rājasevakadīpaniṃ nāma gandhaṃ akāsim. Tathā Dīghanāvānagarabhojakena mahā-amaccena abhiyācito so yevāhaṃ Nirayakathāḍḍipakaṃ nāma gandhaṃ akāsim.

Tathā Silāleḍḍhukanāmakena<sup>2</sup> upāsakena abhiyācito so yevāhaṃ Uposathavinicchayaṃ nāma gandhaṃ akāsim. Tathā bahūhi sotujanehi yācito so yevāhaṃ Saddanītiyā saṃvaṇṇanaṃ pālibhāsāya akāsin ti.

Ekasmiñ ca samāye kaliyuge viśādhike dvisate sahasse ca sampatte rañño etad ahoṣi: Idāni buddhassa bhagavato

<sup>1</sup> A. atiyācito.

<sup>2</sup> Min: °Silāledduka°



sāsane kesaṇ ci bhikkhūnaṃ sāmaṇerānaṃ ca kuladūsanādi-asārūppakammehi uppādita cattāro paccayā bahū dissanti. Keci pi alajjī puggalā jātarūpādinissaggiyavattthum pi sādīyanti. Keci pi vinā paccayaṃ vikāle tambūlaṃ<sup>1</sup> khādanti sannidhiṃ ca katvā dhūmāni ca pivanti agilānā hutvā sa-upāhanā gāmaṃ pavisanti chattam dhārenti aññe pi avinayānulomācāre caranti. Idāni bhikkhūnaṃ sāmaṇerānaṃ ca buddhassa sammukhe<sup>2</sup> buddham sakkhiṃ katvā ime anācāre na carissāmā ti paṭiññaṃ kārāpetvā bhagavato sikkhāpadāni rakkhāpetum vaṭṭati. Evaṃ ca sati bhikkhū sāmaṇerā ca mayaṃ buddhassa sammukhe evaṃ paṭiññaṃ karoma<sup>3</sup>. Paṭiññaṃ ca katvā vikāraṃ<sup>4</sup> āpajjantānaṃ amhākaṃ<sup>5</sup> imasmim yeva attabhāve imasmim yeva paccakkhe<sup>6</sup> kiñci bhayaṃ uppajjeyyā ti paccakkhabhayaṃ apekkhitvā te sikkhāpadaṃ rakkhissanti ti. Evam pana cintetvā bhikkhūnaṃ sāmaṇerānaṃ ca evaṃ paṭiññaṃ kārāpetum yujjati vā mā vā ti mayaṃ na jānāma idāni saṃgharājādayo mahāthere sannipātāpetvā pucchissāmā ti puna cintesi.

Atha sabbe pi mahāthere saṃgharājassa vihāre sannipātāpetvā imaṃ kāraṇaṃ pucchathā ti amacce āñāpesi. Atha amaccā mahāthere sannipātāpetvā pucchimsu: Idāni bhante sāsane bhikkhūnaṃ sāmaṇerānaṃ ca avinayānulomācārāni<sup>7</sup> disvā buddhassa sammukhe buddham sakkhiṃ katvā rājā yathā ime anācārena carissāmā ti paṭiññaṃ kārāpetvā bhagavato sikkhāpadāni rakkhāpetum icchati tathā kārāpetum yujjati vā mā vā ti?

Atha saṃgharājapamukhādayo mahātherā evaṃ āhaṃsu: Yasmā<sup>8</sup> sāsanaṃ parisuddhabhāvaṃ icchanto evaṃ karoti tasmā tathā kārāpetum yujjati ti.

Paṇḍitābhīdhammūnindaghosamahādhammarājaguruthe-rādayo pana katipayatherā evaṃ āhaṃsu: Idāni bhikkhū

<sup>1</sup> A. B. taṇḍulam. <sup>2</sup> S. pamukhe.

<sup>3</sup> Min: A. karomi. <sup>4</sup> A. cikāraṃ D. vihāraṃ.

<sup>5</sup> D. B. āpajjantā mayā.

<sup>6</sup> S. A. imasmim yeva attabhāve pakaccakkhe.

<sup>7</sup> Min: 'anulomāni' cārāni A. 'anulomāniṃ cārāni.

<sup>8</sup> S. omits.

nāma saddhābalādinam appatāya<sup>1</sup> bhagavato āpāsāṅkhātāṃ sacittakācittakāpattim āpajjitvā bhagavatā<sup>2</sup> yeva anuññātehi desanāvutthānakammehi paṭikarivā silaṃ parisuddham katvā lajjipesalabhāvaṃ karonti. Na kadāci āpattim anāpajjitvā, tasmā bhagavatā<sup>3</sup> paṭikkhittāṃ kammaṃ sañcicca na vitikkamissāmā<sup>4</sup> ti buddhassa sammukhe paṭiññākaraṇaṃ atibhāriyaṃ hoti.

Sace pi pubbe paṭiññaṃ katvā pacchā visamvādeyya evaṃ sati paṭissavavisamvāde suddhacittassa dukkaṭaṃ paṭissavakkhaṇe eva pācitti itarassa cā ti vacanato taṃ taṃ āpattim paṭissavavisamvādanādukkatāpattiyā sah' eva āpajjeyya. Atha paṭiññākaraṇato yeva āpattibahulatā bhaveyya. Yathā pana rogaṃ vūpasamituṃ asappāyaṃ<sup>5</sup> bhesajjaṃ paṭisevati ath' assa rogo avūpasamitvā atikkammeyya. Evam evaṃ āpattim anāpajjitukāmo buddhassa sammukhe paṭiññaṃ karoti ath'assa āpattibahulā yeva bhaveyyā ti kiñcabhīyyo abhayadassāvino bhikkhū aneka-satabuddhassa sammukhe anekasatavārāni pi paṭiññaṃ katvā sikkhāpadaṃ vitikkamituṃ visahissanti<sup>6</sup> yevā ti.

Atha saṃgharājā mahāthero attano sissaṃ Paññāsāmisirikavidhajamaḥādhammarājādhirājagurum nāma maṃ uyyojesi tassa therassa vacane paṭivacanāṃ dātum. Athāham evaṃ vadāmi:

Dve puggalā abhabbā sañcicca āpattim āpajjitum bhikkhū ca bhikkhuniyo ca ariyā puggalā dve puggalā abhabbā sañcicca āpattim āpajjitum bhikkhū ca bhikkhuniyo ca puthujjanā ti Parivārapāliyaṃ vuttattā ariyapuggalānaṃ<sup>7</sup> viya puthujjanānaṃ vissatthena paṭiññaṃ kātum na vaṭṭati ti manasikarivā puthujjanabhikkhūnaṃ paṭiññākaraṇaṃ atibhāriyaṃ ti vadeyya ce. Sabbhehi pi ariyaputhujjanehi bhikkhūhi upasampadamālake ādito va cattāri akaraṇiyeṇi ācikkhitabbāni ti vuttesu catūsu akaraṇiyesu antamaso tīnasalakaṃ upādāya yo bhikkhu pādaṃ va pādārahaṃ

<sup>1</sup> B. Min: thokatāya. <sup>2</sup> B. bhagavato.

<sup>3</sup> A. bhagavato. <sup>4</sup> A. vitakkamissāma.

<sup>5</sup> B. asappāyi. <sup>6</sup> B. visayyissanti. <sup>7</sup> B. puggalāni.

atirekapādam vā adinnam theyyasaṅkhātam ādiyati<sup>1</sup> asamaṇo hoti asakyaputtiyo ti<sup>2</sup>. Antamaso kuntakipillikaṃ<sup>3</sup> upādāya yo bhikkhu saṅcicca manussaviggahaṃ jīvītā voropeti antamaso gabbhapātanaṃ<sup>4</sup> upādāya assamaṇo hoti asakyaputtiyo ti. Antamaso suññāgāre abhiraṃamāmi ti yo bhikkhu pāpiccho icchāpakato asantaṃ abhūtaṃ uttarimanussadhammaṃ ullapati assamaṇo hoti asakyaputtiyo ti ca.

Upajjhācariyehi<sup>5</sup> ovadiyamānehi abhinavopasampannehi āma bhante ti paṭiññā katā yeva<sup>6</sup> sāmaṇerehi pi pabbajjakhane yeva upajjhāyassa santike pāṇātipātāveramaṇi sikkhāpadam samādiyāmi ti ādinā paṭhamam paṭiññā katā yeva<sup>7</sup> tathā bhikkhūhi taṃ taṃ āpattim āpajjitvā desanāya paṭikaraṇakāle sādhu suṭṭhu bhante samvarissāmi ti abhinham paṭiññā katā yeva sāmaṇerehi pi upajjhācariyassa santike sikkhāgahaṇakāle pi pāṇātipātāveramaṇisikkhāpadam samādiyāmi ti ādinā abhinham paṭiññā katā yeva tāhi pana paṭiññāhi abhāyitvā ito yeva bhāyāmā ti vuttavacanam acchariyaṃ viya hutvā khāyati. Imāya hi paṭiññāya tasma paṭiññānam visesatā na dissati ti. Ayaṃ pan' ettha sannitṭhānattho<sup>8</sup> paṭissavadukkaṭāpatti nāma Sāvattthiyaṃ Pasenadi-Kosalarañña<sup>9</sup> imasmiṃ vihāre vassaṃ upagacchāmi<sup>10</sup> ti āyācīte sādhu ti paṭijānitvā lābhabahulaṃ taṃ paṭicca antarāmagge aññasmiṃ vihāre vassaṃ upagantvā paṭissavavisam vādanapaccayā Upanandam<sup>11</sup> nāma bhikkhum ārabha paññatta Samantapāsādikāyaṃ ca nāma Vinayaṭṭhakathāya vassūpanāyikakhandhakavaṇṇanāyaṃ paṭissave ca āpatti dukkaṭassā ti ettha na kevalam imaṃ temāsaṃ idha vassaṃ vasathā<sup>12</sup> ti vuttassa etass' eva āpatti imaṃ temāsaṃ gaṇhatha ubho pi mayam idha vassaṃ vasissāma<sup>13</sup> ekato uddissāpessāma ti evam ādinā

<sup>1</sup> Min: ādiyati. <sup>2</sup> S. hoti. <sup>3</sup> B. kuntha°

<sup>4</sup> A. gabbhavātanaṃ. <sup>5</sup> A. B. D. ācariyena.

<sup>6</sup> A. kathāṃ eva. <sup>7</sup> A. kathā yeva.

<sup>8</sup> A. sannitṭhānatto. <sup>9</sup> A. B. °rañño.

<sup>10</sup> A. B. °gacchāmi ti. <sup>11</sup> A. Upanandham.

<sup>12</sup> B. vassathā. <sup>13</sup> A. vassim vasissāmi.

pi tassa tassa paṭissave dukkaṭaṃ tañ ca kho paṭhamam suddhacittassa visamvādanapaccayā paṭhamam pi suddhacittassa pana paṭissave pācittiyaṃ ti vuttaṃ.

Icevaṃ bhikkhūnaṃ aññamaññaṃ dāyakehi ca saddhiṃ paṭijānitvā visamvādanapaccayā aññesaṃ attahitabhede<sup>1</sup> yeva dukkaṭāpatti vuttā. Na attano icchāvasena sayam eva ahaṃ bhuñjissāmi sayissāmi ti evaṃ ādinā vatvā<sup>2</sup> yathā vuttānurūpaṃ akatvā visamvādentī. Sace pana bhikkhu sāmaṇeraṇaṃ paṭhamam eva āma bhante ti ādinā paṭiññaṃ katvā pacchā kenacid eva karaṇīyena taṃ taṃ āpattiṃ āpajjanto saha paṭissavavisaṃvādena<sup>3</sup> dukkaṭāpattiyaṃ āpajjeyya evaṃ sati tattha tattha sikkhāpadesu dve dve āpattiyo paññapeyya na ca evaṃ pi paññattā ten' eva paṭissavadukkaṭāpatti nāma paresaṃ santike paṣaṃ matīṃ gahetvā paṭijānitvā visamvādanatṭhāne yeva paññattā ti datṭhabbā.

Idāni rājā sāsaṇassa suddhiṃ icchanto iminā upāyena bhikkhusāmaṇeraṇaṃ sīlaṃ saṃvarāpento paccakkhasamparāyikabhayaṃ anupekkhitvā saṃvaram āpajjeyyū<sup>4</sup> ti cintetvā buddhassa sammukhe paṭiññaṃ kārāpitattā na koci doso dissati. Bhikkhusāmaṇeraṇaṃ pi bhiyyosomattāya sīlaṃ saṃvasitvā sīlaparisuddhi bhaveyyā ti.

Atha rājā sabbesaṃ bhikkhusāmaṇeraṇaṃ<sup>5</sup> buddhassa sammukhe paṭiññaṃ kārāpetvā sīlaṃ rakkhāpesi ti.

Icevaṃ imassa rañño kāle pubbe alajjino pi samānā bhayaṃ anupekkhitvā yebhuyyena lajjino va bhavanti ti.

Buddhassa bhagavato parinibbānato tisatādhikānaṃ vassasahassānaṃ upari navutime saṃvacchare bahi naditīre gāmasīmato paṭṭhāya yāva anto<sup>6</sup> udakukkhepā tāva kammaṃ karontānaṃ bhikkhūnaṃ sukkena gamanatṭhāya Gahaṭṭhāgāmasīmāya udakukkhepasīmaṃ sambandhitvā setuṃ akāṃsu.

Atha tattha Nāṇālaṃkārasumanamahādhammarājaguru-gaṇācariyaṇāmaṃ thero upasampadādivinayakammāni katipayavassesu akāsi.

<sup>1</sup> A. B. D. attahita<sup>o</sup> <sup>2</sup> A. vuttā. <sup>3</sup> S. B. A. vadanā.

<sup>4</sup> A. āpajjeyyan. <sup>5</sup> All MSS. sāmaṇere. <sup>6</sup> A. ante.

Dhīrānandathero pana tattha saṃkaradoso hoti ti kam-  
maṃ kāmam icchati. Tato paṭṭhāya ye ye Ñāṇāṃkārā-  
sumanamahādhammarājagurugaṇācariyassa matim ruccanti  
te te tassa pakkhikā bhavanti. Ye ye pana Dhīrānanda-  
therassa matim ruccanti te te tassa pakkhikā bhavanti.  
Evaṃ Laṅkādiṇe Amarapurāṇikāyikā bhikkhū dvedhā  
bhinditvā tiṭṭhanti.

Atha Dhīrānandapakkhe bhikkhū tappakkhikassa<sup>1</sup> Si-  
lakkhandhatherassa sisse Dhammakkhanda-Vanaratana-  
bhikkhū amhākaṃ Jambudīpe Ratanapūṇṇanagaraṃ pese-  
sum saṃgharājamaḥātherassa santike ovāḍassa paṭiggā-  
haṇatṭhāya. Te ca kaliyuge aṭṭharasādhike dvivassasate  
sahassee ca sampatte kattikamāsassa jūṇhapakka-aṭṭha-  
miyaṃ Sihaḷadīpato nikkhamitvā āgacchantā ekūnavīsādhike  
dvivassasate sahassee ca sampatte Phagguṇamāsassa jūṇha-  
pakkhasattamiyaṃ Ratanapūṇṇanagaraṃ sampattā.

Atha dhammarājā<sup>2</sup> saṃgharājassa ārāme catubhūmikaṃ  
vihāraṃ kārapetvā tattha<sup>3</sup> te vasaṇesi catūhi paccayehi  
ca saṅgahaṃ akāsi. Saṃgharājā ca tesam dvinnam  
pakkhikānaṃ vacanaṃ sutvā bahūhi gandhehi saṃsanditvā  
vivādaṃ vinicchindi. Īdise<sup>4</sup> ṭhāne saṃkaradosassa atthi-  
bhāvaṃ pakāsetvā sandesapaṇṇaṃ pi tesam adāsi.

Mahādhammarājā ca tesam puna sikkhaṃ saṃgharājassa  
santike gaṇhāpetvā piṭakattayaṇṇakādīni anekāni dā-  
tabbavattṭhūni datvā tasmim yeva saṃvacchare paṭhamam  
āsāḷhimāsassa kālapakkhadasaṃmiyaṃ nāvāya te pesesi.

Tato pacchā ca Ñāṇāṃkārāsumanamahādhammarāja-  
gurugaṇācariyapakkhe bhikkhū pi tappakkhikassa<sup>5</sup> Pañña-  
molītherassa sisse Vimalajoti-Dhammanandabhikkhū pese-  
sum saddhiṃ Ariyāṃkārena nāma sāmaṇerena catūhi  
ca upāsakehi. Te ca kaliyuge viśādhike dvisate sahassee  
ca sampatte kattikamāsassa jūṇhapakkhapañcamiyaṃ sam-  
pattā<sup>6</sup>.

<sup>1</sup> A. B. tappakkhikassa.    <sup>2</sup> B. rājā.    <sup>3</sup> A. B. omīti.

<sup>4</sup> B. D. Tādise.

<sup>5</sup> B. tappakkhikassa.

<sup>6</sup> A. kattikamāse ānāyāsena sampattā.

Tadā pi samgharājassa ārāme yeva ekavihāraṃ kārāpetvā te vasāpesi. Catūhi paccayehi ca saṅgahaṃ akāsi. Samgharājā pi puna vinicchayaṃ adāsi yathāvuttanayena. Dhammarājā tesam pi bhikkhūnaṃ samgharājassa santike puna sikkhaṃ gaṇhāpetvā sāmaṇeraṃ ca upasampādetvā catūhi paccayehi saṅgahaṃ katvā paṇiṇi.

Tato pacchā ca kaliyuge dvāvisādhike<sup>1</sup> divassasate sahasse ca sampatte māghamāsassa kālapakkha-ekādasa-miyaṃ Sihāladipato yeva dve bhikkhū tayo sāmaṇerā cattāro upāsakā sarajatasuvannakaraṇḍakam<sup>2</sup> sarajatasuvannacetiyadhātum<sup>3</sup> hatthidantamayam buddharūpam mahābodhipattāni mahābodhitacam mahābodhipatitṭhānabhūmim Sihāladakkhiṇasākhābodhipattāni dutiyasattābhāya<sup>4</sup> animisatṭhānabhūmim ca dhammapaṇṇākārathāya gahetvā Ratanapunnam nāma mahārājatṭhāninagaraṃ sampattā tesam pi dhammarājā catūhi paccayehi saṅgahaṃ katvā samgharaṇṇo ārāme vasāpesi bhikkhūnaṃ ca puna sikkhaṃ gaṇhāpesi sāmaṇeraṇam upasampadakkammam gahaṭṭhānaṃ ca pabbajjakammam gaṇhāpesi.

Icevaṃ Marammaratṭhe bhagavato parinibbānato paṭṭhāya yāvajjatanā<sup>5</sup> sāsanassa theraparamparāvasena patitṭhānatā veditabbā. Icevaṃ Marammamandale Ari-maddanapure Arahantattheragaṇo Uttarājivathera-Chapa-datheragaṇo Sivalitheragaṇo Ānandatheragaṇo Tāmalin-datheragaṇo ti pañca gaṇā ahesum.

Idāni Arimaddananagare pañcagaṇato paṭṭhāya Vijaya-pura-Jeyyapura-Ratanapuresu theraparamparāvasena sāsanassa anukkamena āgatabhāvaṃ dassayissāmi. Sirikhetta-nagare hi Co-ra-nā-no-nū<sup>6</sup> nāma rājā Parakkamavamsikassa<sup>7</sup> Sāraddassitherassa antevāsikam Saddhammatṭhititheram attano ācariyaṃ katvā pūjesi.

Kaliyugassa ca catuvassādhika-atṭhasatakāle Sirikhetta-nagarato āgantvā so Ratanapure rajjaṃ kāresi. Atha

<sup>1</sup> B. bāvisādhike.    <sup>2</sup> A. B. °kaṇḍakam.

<sup>3</sup> A. surajata° A. °cetiyaṃ dhātum.

<sup>4</sup> A. °sattābhāya Min: sattāha°    <sup>5</sup> A. yāvajjatanāya.

<sup>6</sup> A. Co yā-na-noṇ-gārāma rājā S. °noṃ-gā.

<sup>7</sup> B. visikassa.

attano puttam Anekibham<sup>1</sup> nāma rājakumāraṃ mahārāja-nāmena Sirikhattanagaram bhuñjāpesi.

Dakkhinadisābhāge Kū-tvā-ñkā-ta-ru-pā-mo-nagaram<sup>2</sup> pacchimadisābhāge Phih-kho-ñā-nāmatthānam<sup>3</sup> uttaradisābhāge Malvanānagaram puratthimadisābhāge Kuḥ-kho-ñā<sup>4</sup> nāmatthānam etthantare nisinnānam gihinam mama puttassa ānā pavattatu bhikkhūnam mam'ācariya-Saddhamma-tthititherassa ānā pavattatū ti niyyādesi.

Tassa ca Saddhammatthititherassa Ariyavamsathero Mahāsāmithero ti dve sissā ahesuṃ. Tesu Mahāsāmithero pubbe vuttanayena sāsanaṃ vamsam ānessāmi ti Sihaḷadīpaṃ gantvā Sihaḷadīpato saddhim pañca bhikkhūhi Saddhammacāriṃ nāma theram ānetvā abhinavasikkham gāṇhitvā Sirikhattanagare Sihaḷadīpavamsikaṃ sāsanaṃ vaḍḍhapetvā nisīdi. Tassa Mahāsāmitheraṃ sisso Atulavamsa nāma thero catūsu disāsu āhiṇḍitvā pariyattim uggaṇhitvā Sirikhattanagare yeva Tambūlabhūñjamātikāsamīpe<sup>5</sup> sāsanaṃ paggaṇhitvā nisīdi. Tassa Atulavamsatheraṃ sisso Ratanavamsi nāma thero pariyattivesārajjam patvā Sirikhattanagare yeva sāsanaṃ paggaṇhitvā nisīdi.

Tassa ca Ratanavamsi therassa sisso Sativadhammarājassa ācariyo Abhisāṅketo<sup>6</sup> nāma thero pariyattivesārajjam patvā Sirikhattanagare yeva sāsanaṃ paggaṇhitvā nisīdi.

Tassa<sup>7</sup> pana sisso Munindaghosa nāma thero atthi. Kaliyuge sattatādhike navasate sampatte Pacchimapakkhādhikarāja<sup>8</sup> Sirikhattanagaram abhibhavitvā Nandayodhena<sup>9</sup> nāma amaccena saddhim tam Munindaghosatheram ānetvā Ratanapure patiṭṭhāpesi.

So kira Pacchimapakkhādhikarāja evaṃ kathesi: Ahaṃ Sirikhattanagaram labhitvā ekam yeva bhikkhum ekam yeva gihim labhāmi ti.

<sup>1</sup> A. Aneham S. Ānobham.

<sup>2</sup> S. Ku-tvam-ka-ta-ru-pā-mbhe° B. Ku-tvak-ta-rū-pam-mom. <sup>3</sup> A. S. Bhih-kho-nāma°

<sup>4</sup> A. B. Kum-khom° S. Kum-kho-ña.

<sup>5</sup> A. Taṇḍulabhūñjamātikā. <sup>6</sup> S. B. A. °keto.

<sup>7</sup> B. ath' assa. <sup>8</sup> A. pakkhādika. <sup>9</sup> A. Nandha°

So pana thero sāmaṇeranāmena Munindaghoso nāma; upa-sampannakāle pana mātulabhūtassa therassa nāmena Upāli nāma; rañña dinnanāmena pana Tipiṭakālaṃkāro nāma; Tiriyapabbatavihāre pana vasaṭṭhānanāmena<sup>1</sup> Tiriyapabbatathero nāma.

So kira Erāvati-nadī-tīre catubbūmikavihāre paṭhamam nisīditvā pacchā kaliyugassa vassasahassee kāle saṭṭhi-vassāyuko hutvā Tiriyapabbatavihāre nisīdi. Sāmaṇerakāle so Jaluma-siyāmaḥbhayena<sup>2</sup> Ratanpurato nikkhamitvā Ketumatīnagaram patvā tattha Tisāsanaḍḍhānatherassa sissabhūtassa Dhammarājagurutherassa santike gandham uggaṇhi.

Pāli-atṭhakathā-ṭikāsu aticheckatāya daharakāle yeva ca Vessantarajātakam kabyālaṃkārena bandhitvā kathanato ativiya pākaṭo ahosi. Tassa pana therassa sisso Uccanagaravāsī Mahā-Tissathero ti Bhaṃ-giri-janapade<sup>3</sup> araṇṇa-vāsam vasitvā pariyattim vācetvā sāsanaṃ paggaṇhi. Tassa pana sisso Repinagāme<sup>4</sup> gāmaḥvāsī Candathero<sup>5</sup> nāma. Tassa sisso tamgāmaḥvāsī Guṇasirīthero nāma. Tassa sisso tam gāmaḥvāsī Kalyāṇaḍḍhānathero nāma. So pana thero Padumanagare<sup>6</sup> Sahassorodha-Bodhodadhi-gāmesu pariyattim vācetvā nisīdi. Tassa sisso Bodhodadhi-gāmaḥvāsino Indobhāsa-Kalyāṇacakka-Vimalācāratharā Sahassorodha-gāmaḥvāsino Guṇasāra-Candasāratharā Vantumagāmaḥvāsī Varaphasithero<sup>7</sup> Kantiṇagare<sup>8</sup> Jarādhagāmaḥvāsī<sup>9</sup> Guṇasirīthero cā ti ime therā Kalyāṇaḍḍhānatherassa santike puna sikkham gahetvā pariyattim uggaṇhitvā kovida ahesum.

Tass' eva Kalyāṇaḍḍhānatherassa sisso Bhaṃ-giri-janapade<sup>10</sup> Samivanagāme nisinnā Dhammadharo nāma mahā-

<sup>1</sup> A. S. cāsattatṭhāna° B. vasaṭṭhāna°

<sup>2</sup> B. Calumasīyāmaḥbhayena. <sup>3</sup> S. Jaṃkira A. Bhaṃ-kira.

<sup>4</sup> S. B. A. Remina° <sup>5</sup> A. S. Chandatthero.

<sup>6</sup> A. Min: Baduma° <sup>7</sup> B. Jaraphasi.

<sup>8</sup> A. D. Kanninagare B. Kinni°

<sup>9</sup> S. B. A. Jararāja°

<sup>10</sup> A. Bhaṃ-kira°



thero<sup>1</sup> mahallakakāle Padumanagare Kusumamūlagāme  
nisīditvā gandhaṃ vācetvā sāsanaṃ paggaṇhi.

Tesu<sup>2</sup> Guṇasirithero Amarapuramāpakassa rañño kāle  
Guṇābhilaṃkārasaddhammamahādhammarājādhirājagurū  
ti nāmalañchaṃ gaṇhitvā Jeyyabhūmivāsakittivihāre paṭi-  
vasi.

Tassa pana therassa sisso Nāpābhivaṃsadhammasenā-  
pati mahādhammarājādhirājaguru nāma mahāthero tass'  
eva rañño kāle saṃgharājā ahosi. So pana thero Sihala-  
dīpe Amarapuranikāyikānaṃ pabhavo. Guṇābhilaṃkāra-  
saddhammamahādhammarājādhirājagururatherass' eva sisso  
Tipiṭakālaṃkāramahādhammarājaguru nāma thero, tassa  
sisso Suriyavaṃsābhisiripavarālaṃkāradhammasenāpatima-  
hādhammarājādhirājaguru nāma thero Amarapuradutiya-  
māpakassa rañño kāle saṃgharājā ahosi. Tassa pana  
sisso Ñeyyadhammābhivaṃsamunivarañāpakittisiripavarā-  
laṃkāradhammasenāpatimahādhammarājādhirājaguru mahā-  
thero dutiyaṃ Amarapuramāpakassa Ratanapunnamāpa-  
kassa ca rañño kālesu saṃgharājā ahosi. So pana Nāpā-  
bhivaṃsadhammasenāpatimahādhammarājādhirājagururather-  
assa saṃgharañño sisso Sāravamsitherassa<sup>3</sup> sisso pi ahosi.

Ayaṃ Sihalaḍipato sabbapacchimāgatehi<sup>4</sup> Saddhamma-  
cāri-Mahāsāmitherehi yāva amhākam ācariyatheraparam-  
parā dassanakathā.

Ayam pi aparā theraparamparā veditabbā. Chapada-  
theravaṃsiko Saddhammakitti nāma thero Jeyyapuram  
āgantvā Catudipabhūmiṭṭhāne nisīditvā Mahā-Ariyavaṃsa-  
therassa santike pariyattim uggaṇhitvā tato pacchā Jeta-  
vanavihāraṃ saṃkamitvā tattha nisīditvā pariyattim vācetvā  
sāsanaṃ paggaṇhi.

Tassa Saddhammakittitherassa sisso Tisāsanadhajo nāma,  
tassa sisso Dhammarājaguru nāma, tassa sisso Munindaghoso  
nāma, tassa sisso Mahā-Tisso nāma, tassa sisso Candapañño  
nāma, tassa sisso Guṇasirī nāma, tassa sisso Nānadhajo

<sup>1</sup> Min: Dhammadharo nāma thero A. B. dhammadharo  
Mahānāma mahāthero.

<sup>2</sup> A. Gatasu. <sup>3</sup> B. D. sāraphasi. <sup>4</sup> A. āgate ti.

nāma tassa sisso Dhammadhajo<sup>1</sup> nāma tassa sisso Indo-  
bhāso nāma; tato paṭṭhāya Kalyāṇacakka-Vimalācāra-  
Guṇasāra-Candasāra-Varaphasī-Guṇasirī-Ñāṇābhivamsa-  
Ñeyyadhammābhivamsatherānaṃ vasena sāsanaṃ vamaṃso vedi-  
tabbo ti.

Ayaṃ patta-Laṅkassa Chapadatherassa sissabhūtā  
Saddhammakittittherato paṭṭhāya theraparamparādassana-  
kathā<sup>2</sup>.

Idaṃ Ratanapunnaganagare sāsanaṃ patiṭṭhānaṃ<sup>3</sup>.

Evam Aparantasāṅkhātena<sup>4</sup> ekadesena sakalam pi Ma-  
rammaratṭhaṃ gahetvā Sāsanaṃ vamaṃso dassetabbo. Bhagavā  
pi hi Aparantarattṭhe Candanavihāre vasitvā Tambadipa-  
ratṭhe taṃ taṃ desam<sup>5</sup> pi iddhiyā caritvā sattānaṃ  
dhammaṃ desesi yevā ti.

Iti Sāsanaṃ vamaṃso Aparantarattṭhasāsanaṃ vamaṃsakathāmaggo  
nāma chaṭṭho paricchedo.

Idāni yathāvuttamātikāvasena Kasmīra-Gandhāra-  
ratṭhasāsanaṃ vamaṃsakathāmaggaṃ vattum okāso anuppatto;  
tasmā taṃ vakkhāmi.

Tatīyasamgītāvasāne hi Mahā-Moggaliputta-Tissathero  
Majjhantikatheraṃ Kasmīra-Gandhāraratṭhaṃ pesesi: Tvam  
etaṃ ratṭhaṃ gantvā ettha sāsanaṃ patiṭṭhāpehi ti. Ettha  
ca Kasmīra-Gandhāraratṭhaṃ nāma Cinarattṭhe samīpe  
tiṭṭhati; ten' eva hi adhunā Kasmīra-Gandhāraratṭhavāsino  
Cinarattṭhavāsino ca manussā. Aravālassa nāma nāgarā-  
jassa uppajjanakālato paṭṭhāya yāvajjatanā nāgarūpaṃ  
katvā mānenti, pūjenti, sakkaronti, vatthabhājanādisu<sup>6</sup> pi  
nāgarūpaṃ eva te yebhuyyena karonti ti.

So ca Majjhantikathero pi catūhi bhikkhūhi saddhimaṃ  
attapañcamo hutvā Pāṭaliputtato vehāsaṃ abhuggantvā  
Himavati Aravāladahassa upari otari. Tena kho pana  
samāyena Kasmīra-Gandhāraratṭhe sassapākasaṃyāyena Ara-  
vālo nāma nāgarājā Aravāladahe nisīditvā karakavassaṃ

<sup>1</sup> S. D. Dhammadharo A. S. °varo.

<sup>2</sup> B. °paramparadassanekathā S. A. °paramparānaṃ.

<sup>3</sup> Min: *omits*. <sup>4</sup> Min: Aparantarattṭhasaṅkhātena.

<sup>5</sup> D. disaṃ. <sup>6</sup> S. A. vata° B. vatta°

nāma vassāpetvā sassam harāpetvā mahāsamuddam pāpesi. Thero ca Aravāladahassa upari otarivā Aravāladahapitthiyam caṅkamati pi tiṭṭhati pi nisīdati pi seyyam pi kappeti. Nāgamānavakā tam disvā Aravālassa nāgarājassa ārocesum: Mahārāja eko chinnabhinnapaṭadharo bhaṇḍukāsāvavasano amhākam udakam dūseti ti. Tadā pana thero attānam yeva<sup>1</sup> nāgānam dassesi. Nāgarājā tāvad eva kodhābhibhūto nikkhamitvā theram disvā pakkham asahamāno<sup>2</sup> antalikkhe anekāni bhimsanakāni nimmini. Tato tato bhusā vātā vāyanti, rukkhā bhijjanti, pabbatakūṭa patanti, meghā gajjanti<sup>3</sup>, vijjullatā<sup>4</sup> niccharanti, asaniyo phalanti, bhinnam viya gaganam udakam paggharati, bhayanakarūpā nāgakumārā sannipatanti, sayam pi dhūmayati, pajjalati, paharaṇavutthiyo vissajjeti. Ko ayam muṇḍako chinnabhinnapaṭadharo ti ādi pharusavacanehi theram santajjeti. Etha, gaṇhatha, hanatha<sup>5</sup>; niddhamatha imam samaṇam ti nāgabalam āpāpesi.

Thero sabbam tam bhimsanakam attano iddhibalena paṭibāhitvā nāgarājānam āha:

Sadevako pi ca loko āgantvā tāsayeyya<sup>6</sup> mam  
Na me paṭibalo assa janetum bhayabheravam.

Sace pi tvam mahim sabbam sasamuddam sapabbatam  
Ukkhipitvā mahānāga khippeyyāsi<sup>7</sup> mam upari.

Neva me sakkuneyyāsi janetum bhayabheravam  
Aññadatthu tav'ev'assa vighāto uragādhipā<sup>8</sup> ti.

Evam vutte nāgarājā vihatānubhāvo nipphalavāyāmo<sup>9</sup>  
dukkhī dummano ahoṣi.

Tam thero tam khaṇanurūpāya dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā tisu

<sup>1</sup> A. h'eva. <sup>2</sup> A. asmāmāno S. asamamāno.

<sup>3</sup> S. D. gacchanti. <sup>4</sup> A. B. vijjutalā.

<sup>5</sup> A. mānasa. <sup>6</sup> A. B. nāseyya. <sup>7</sup> A. khippeyyāsi.

<sup>8</sup> A. B. uragādhipā cf. Hist. Int. Samantapās. (Ed. Oldenburg) Vinaya P. vol. III. p. 315.

<sup>9</sup> D. B. nibbala°

saraṇesu pañcasu silesu paṭiṭṭhāpesi. Saddhim caturāsītiyā nāgasahasseehi aññehi bahū Himavantavāsino yakkhā ca gandhabbā ca kumbhaṇḍā ca therassa dhammakatham sutvā saraṇesu ca silesu ca paṭiṭṭhahimsu. Pañcako pi yakkho saddhim bhariyāya yakkhiniyā pañcahi ca puttasatehi paṭhame phale paṭiṭṭhito. Ath' āyasmā Majjhantikathero sabbe nāgayakkharakkhase āmantetvā evam āha:

Mā 'dāni kodham janayittha ito uddham tayā pure  
Sassaghātāṇ ca mā kattha, sukhakāmā<sup>1</sup> hi paṇino  
Karotha mettam sattesu vasantu manujā sukhan ti.

Te sabbe pi sādhu bhante ti therassa vacanam paṭi-  
sunitvā yathānusiṭṭham paṭipajjimsu. Tam divasam eva  
nāgarājassa pūjāsamayo ahosi<sup>2</sup>. Atha nāgarājā attano  
ratanamayam pallaṅkam āharāpetvā therassa paṇṇāpesi.  
Nisīdi thero pallaṅke nāgarājā pi theram vijayamāno<sup>3</sup>  
samīpe atṭhāsi. Tasmiṃ khaṇe Kasmīra-Gandhāraratṭha-  
vāsino āgantvā theram disvā: Amhākam nāgarājato pi thero  
mahiddhikataro ti theram eva vanditvā nisinnā, thero  
tesam Āsirisopamasuttam kathesi. Suttapariyosāne asīti-  
yā pāpasahassānam dhammābhisamayam ahosi kulasatasa-  
hassāṇ ca pabbajitato pabhuti ca Kasmīra-Gandhārā  
yāvajjatanā kāsāvapajjotā isivātaparivātā<sup>4</sup> eva.

Gantvā Kasmīra-Gandhāram isi Majjhantiko tadā  
Duṭṭham<sup>5</sup> nāgam pasādetvā mocesi bandhanā bahū ti.

Adhunā pana Kasmīra-Gandhārasāsanassa attham ga-  
tassa viya suriyassa obhāso na paṇṇāyati. Tasmā tattha  
sāsanassa paṭiṭṭhāne vitthārena vattabbakiccam natthi ti.

Iti Sāsanavamse Kasmīra-Gandhārasāsanavamsakathā-  
maggo nāma sattamo paricchedo.

Idāni yathāvuttamātikāvasena Mahimsakarattṭhasāsa-  
vamsakathāmaggam vattum<sup>6</sup> okāso anuppatto. Tasmā  
tam vakkhāmi.

<sup>1</sup> A. sasāghātāṇ ca mākatam<sup>o</sup>      <sup>2</sup> B. D. hoti.

<sup>3</sup> A. bijayamāne.      <sup>4</sup> A. B. paṭi<sup>o</sup>      <sup>5</sup> B. Ratṭham.

<sup>6</sup> A. vatthum.

Tatīyasamgītāvasāne hi Mahā-Moggaliputta-Tissathero Mahā-Revatatheraṃ Mahimsakamaṇḍalam pesesi: Tvaṃ etaṃ raṭṭhaṃ gantvā ettha sāsanaṃ patitṭhāpehi ti.

So ca attapañcamo hutvā Mahimsakamaṇḍalam agamāsi. Paccantimesu janapadesu pañcavaggo gaṇo alaṃ upasam-padakammāyā ti maññamāno thero Mahimsakamaṇḍalam gantvā Devadūtasuttaṃ kathesi.

Suttapariyosāne cattāḷisapāṇasahassāni dhammacakkhūṃ paṭilabhiṃsu. Cattāḷisaṃ yeva pāṇasahassāni pabbajjīṃsu.

Gantvāna raṭṭhaṃ Mahimsaṃ mahāthero<sup>1</sup> mahiddhiko Codetvā devadūte hi mocesi bandhanā bahū ti.

Adhunā pana tattha sāsanaṃ abbhehi viya paṭicchanaṃ suriyassa obhāso dubbalo hutvā paññāyati<sup>2</sup>.

Iti Sāsanavaṃse Mahimsakarattṭhasāsanavaṃsakathāmaggo nāma aṭṭhamo paricchedo.

Iti param Mahāraṭṭhasāsanavaṃsakathāmaggaṃ katha-yissāmi yathāvuttamātikāvasena.

Tatīyasamgītāvasāne hi Mahā-Moggaliputto-Tissathero Mahā-Dhammarakkhitatheraṃ Mahāraṭṭhaṃ pesesi: Tvaṃ etaṃ raṭṭhaṃ gantvā ettha sāsanaṃ patitṭhāpehi ti.

Mahā-Dhammarakkhitathero ca attapañcamo<sup>3</sup> hutvā Mahāraṭṭhaṃ gantvā Mahā-Nārada-Kassapa-jātakakathāya Mahāraṭṭhake pasādetvā caturāsītipāṇasahassāni magga-phalesu patitṭhāpesi. Terasasahassāni pabbajjīṃsu. Evaṃ so tattha sāsanaṃ patitṭhāpesi.

Mahāraṭṭhaṃ isi gantvā so Mahādhammarakkhito Jātakam kathayitvāna pasādesi mahājānaṃ ti.

Tattha kira manussā pubbe aggihutādīmicchākammaṃ yebhuyyena akāṃsu. Ten'eva thero Mahā-Nārada-Kassapa-jātakakathaṃ desesi. Tato paṭṭhāya tattha manussā jātakakathaṃ yebhuyyena sotum ativiya icchanti. Bhikkhū ca yebhuyyena gahaṭṭhānaṃ jātakakathaṃ yeva desenti.

<sup>1</sup> A. Mahā-Revo.

<sup>2</sup> A. paññāpeti.

<sup>3</sup> A. add's va.

Visesato pana Vessantarajātakakatham te manussā bahūhi dātabbavattthūhi pūjetvā supanti.

Taṇ ca Mahārattḥam nāma Siyāmarattḥasamipe tḥitam ten' eva Siyāmarattḥavāsino bhikkhū ca gahattḥa ca yebhuyyena sotum icchanti ti. Mahā-Dhammarakkhitathero pi Mahārattḥavāsīhi saddhim sakala-Siyāmarattḥavāsinaṃ dhammaṃ desesi, amatarasaṃ pāyesi, yathā Yonaka-Dhammarakkhitathero Aparantarattḥam gantvā sakala-Marammarattḥavāsinaṃ ti.

Yaṃ pana Yonakarattḥasāsanavamsakathāyaṃ vuttam tam pi sabbaṃ etthā pi datṭhabbam yeva tehi tassa ekasadisattena tḥitattā ti. Tathā hi Nāgasenathero pi Yonakarattḥe vasitvā Siyāmarattḥādīsu pi sāsanaṃ patitṭhāpesi. Yonakarattḥavāsino Mahā-Dhammagambhīrathera-Mahā-Medhamkaratherā ca saddhim bahūhi bhikkhūhi Sīhala-dīpaṃ gantvā tato puna gantvā Siyāmarattḥe Sokkatayaṃ nagaraṃ patvā tattha nisiditvā sāsanaṃ paggaṇhitvā pacchā Lakunmanagare nisiditvā sāsanaṃ paggaṇhi. Evaṃ Yonakarattḥe sāsanaṃ tḥitam Siyāmādīsu pi tḥitam yevā ti datṭhabbam.

Buddhassa bhagavato parinibbānato dvisatādhikānaṃ dvinnam vassasahassānaṃ upari navutime vasse Sīhala-dīpe rajjaṃ pattassa Kittisirirājasīhamahārājassa abhisekato tatiye vasse ten' eva Kittisirirājasīhamahārāṇṇā pahitapannākārasāsanaṃ<sup>1</sup> āgamma Sarāmādhīpatidhammikamahārājādhīrajen' āpattehi<sup>2</sup> Laṇkā-dīpaṃ āgatehi Upālīttherādīhi patitṭhāpito vamsa Upālīvamso ti pākāto.

So ca duvidho Pabbārāma-vihāravāsī-Abhayagīrivihāravāsivasenā ti. Evaṃ Mahānagara-Yonaka-Siyāmarattḥesu sāsanaṃ thiraṃ<sup>3</sup> hutvā tiṭṭhati ti vedītabban ti.

Iti Sāsana-vamse Mahārattḥasāsanavamsakathāmaggo nāma navamo paricchedo.

Tato paraṃ pavakkhāmi Cīnarattḥasāsanavamsakathāmaggaṃ yathāṭṭhapitamātīkāvasena.

<sup>1</sup> A. patita°      <sup>2</sup> Sarāmamiyati°

<sup>3</sup> S. A. timu B. tithim D. tiyaṃ.

Tatīyasamgītāvasāne hi Mahā-Moggaliputta-Tissatthero Majjhimatheraṃ Cīnaraṭṭhaṃ pesesi: Tvam etaṃ raṭṭhaṃ gantvā ettha sāsanaṃ paṭiṭṭhāpehi ti.

Majjhimathero ca Kassapagottatherena Alakadevattherena<sup>1</sup> Duddabhiyatherena<sup>2</sup> Mahā-Revatatherena ca saddhim Himavantapadesa pañca Cīnaraṭṭhaṃ gantvā Dhammacakkapavattanasuttantakathāya taṃ desaṃ<sup>3</sup> pasādetvā asitipānakotiyo maggaḥphalaratanāni paṭilābhesi. Pañca pi ca te therā pañca raṭṭhāni pasādesuṃ. Ekam ekassa santike sahaṣṣamattā pabbajjimsu. Evaṃ te tattha sāsanaṃ paṭiṭṭhāpesuṃ.

Gantvāna Majjhimathero Himavantaṃ pasādayi  
Yakkhasenaṃ pasāsento Dhammacakkapavattanaṃ ti.

Tattha kira manussā yebhuyyena Candiparamissaraṇaṃ<sup>4</sup> yakkhānaṃ pūjaṃ karonti. Ten' eva te pañca therā tesam yakkhasenaṃ pakāsayitvā dhammaṃ desesuṃ. Kasmīra-Gandhāraṇaṭṭhaṃ pana kadāci kadāci Cīnaraṭṭhindassa vijitaṃ hoti, kadāci kadāci pana viṣuṃ hoti; tadā pana viṣuṃ yeva ahoṣi ti daṭṭhabbaṃ.

Cīnaraṭṭhe pana bhagavato sāsanaṃ dubbalaṃ yeva hutvā aṭṭhāsi, na thiraṃ<sup>5</sup> hutvā. Ten' eva idāni tattha katthaci yeva sāsanaṃ chāyāpattaṃ<sup>6</sup> va paññāyati vātuvegena vikiṇṇa-abbhaṃ viya tiṭṭhati ti.

Iti Sāsanaṃvamsa Cīnaraṭṭhasāsanaṃvamsakathāmaggo nāma dasamo paricchedo.

Evaṃ sabbena sabbam Sāsanaṃvamsakathāmaggo niṭṭhito.  
Ettāvata ca:

Laṅkāgadena santena Citrañāṇena<sup>7</sup> bhikkhuna  
Saraṇaṃkaraṇāmena Saddhammaṭṭhitikāminā

Dūrato yeva dīpaṃhā Sumaṅgalena jotinā  
Viuddhasalinā c'eva dīpantaraṭṭhabhikkhuna

<sup>1</sup> B. Ālaka° S. Alanka°

<sup>2</sup> B. Khudda° D. Duddasiya. <sup>3</sup> B. desesi.

<sup>4</sup> B. S. D. Canda° <sup>5</sup> A. tiram. <sup>6</sup> B. D. °mattam.

<sup>7</sup> A. Mitra°

Aññehi cābhiyācito Paññasāmi ti nāmakō  
 Akāsim<sup>1</sup> suṭṭhukam gandham Sāsanavaṃsapadīpikam  
 Dvise ca sahasse ca tevisādhike gate  
 Puṇṇāyam migasirassa niṭṭham gatā va sabbaso<sup>2</sup>  
 Koci etth' eva doso ca paññāyati<sup>3</sup> sucittakā  
 Tam khamantu ca sudhīrā gaṇhantu yuttikam have ti<sup>4</sup>.

D. *adds* Sāsanavaṃsappadīpikam niṭṭhitam.  
 Akkharā ekam ekaṃ ca buddharūpaṃ samam siyā.  
 Tasmā hi paṇḍito poso likheyya piṭakattayaṃ.  
 Sāsanavaṃsappadīpikā.

<sup>1</sup> B. S. akāsi.      <sup>2</sup> A. Niṭṭham gayā va sabbato.  
<sup>3</sup> A. ca maññāyati B. ce.      <sup>4</sup> B. A. bhava ti.



## INDEX I.

### A

- Akkharavisodhanī 154  
 Aggadhammālamkāra(thera) 111, 112  
 Aggapaṇḍita(thera) 74  
 Aggavaṃsa(thera) 74  
 Aggikkhandhopamasutta 54, 55  
 Aggijhāpanatala 59  
 Aṅguttaranikāya 11, 73, 148  
 Aṅguttara(ṭikā) 33  
 Ajātasattu(rājā) 4, 5, 6  
 Aṭṭhasālinī 31, 106, 116, 121  
 Atula(thera) 124, 125, 128, 135, 136, 138, 140, 142  
 Atula(vihāra) 111  
 Atulabhūmivāsa(vihāra) 133  
 Atulavaṃsa(thera) 106, 161  
 Atthavyākhyāna 34  
 Athabbana-veda 63  
 Adhikarājā 94, 97, 98  
 (Dutiya) ,, 98  
 Adhisīla(thera) 60  
 Anāgatavaṃsa 64  
 Anurādhapura(nagara) 17, 31, 136  
 Anuruddha(thera) 4, 34  
 Anuruddha(rājā) 25, 39, 47, 52, 56, 59, 61, 62, 64, 65, 68, 76, 82, 83  
 Anuruddha(kumāra) 51  
 Anulā(devī) 55  
 Anekasetibhinda(rājā) 51, 101, 102  
 Anekibha(kumāra) 161  
 Anekibhinda(cetiya) 91  
 Anotatta(daha) 24, 123  
 Anomadassi(thera) 60  
 Anomāya(nadī) 2  
 Anto-amacca 133  
 Antoyudha(vihāra) 131  
 Andhaka(raṭṭha) 12  
 Aparanta(raṭṭha) 2, 10, 11, 35, 53, 54, 55, 56, 129, 164, 168  
 Apheggusāra(gandha) 48  
 Abhaya(thera) 20  
 Abhayagiri(pabbata) 90  
 Abhayagiri(vihāra) 24, 25, 44, 168  
 Abhidhamma(ṭikā) 27, 118, 150  
 Abhidhammatthavibhāvinī 96, 97, 116  
 Abhidhammatthasaṃgaha 34, 77, 111, 121, 126

Abhidhammāvatāra 34  
 Abhidhānappadīpika 34, 121, 148  
 Abhidhānappadīpika saṃvaṇṇanā 88  
 Abhisamketa(thera) 161  
 Amarapura(nagara) 132, 135, 137, 143, 146, 147, 153  
 Amarapurāṇikāya 142, 159, 163  
 Amarapuramāpakarājā 23, 163  
 Ambagahapatissa (bhikkhu) 135  
 Ayuddhaya(nagara) 49  
 Araññakaṅgārāha 58  
 Araññavāsī(thera) 34  
 Aravāla(daha) 164, 165  
 Aravāla(nāgarājā) 164, 165  
 Arahanta(thera) 56, 57, 60, 61, 64, 67, 71, 82, 94, 102, 110, 116, 160  
 (Cūla)-Arahanta 82  
 Ariṭṭha(thera) 19, 32  
 Arimaddana(nagara) 25 *passim*  
 Ariyavaṃsa(thera) 39, 47, 60, 161  
 (Mahā)Ariyavaṃsa 95, 96, 97, 98, 101, 163  
 Ariyavaṃsāṃkārā(gandha) 135  
 Ariyāṃkārā(thera) 106, 110, 111, 112  
 (Dutiya)āṃkārā(thera) 106  
 Ariyāṃkārā(sāmaṇera) 159  
 Alakadeva(thera) 169  
 Ava-paṃ-kyoh(desā) 83  
 Asoka 17, 18, 149, 151

Asokārāma 134, 143  
 Assaji 84

## Ā

Ācāra-akyo (bhikkhu) 105  
 Ātuma(nagara) 5  
 Ādiccaramsi(thera) 83  
 Ānanda(thera) 4, 7, 33, 40, 41, 42, 47, 48, 55, 65, 66, 67, 82, 83, 132, 160  
 Ānanda(mahāmaccha) 74  
 Ānandasuriya 90  
 Āpattivinicchaya(gandha) 154  
 Āloṇ-aḥ-caṇ-su(rājā) 90  
 Āsisopamasatta 166  
 Āloka(lena) 23

## I

Itṭiya(thera) 15, 16, 17  
 Itivuttaka 33  
 Indasāra(sāmaṇera) 147  
 Indobhāsa(thera) 162, 164  
 Isidinna(ṣeṭṭhi) 54

## U

Ukkamsamāla(thera) 120  
 Ukkamsika(rājā) 102, 103, 106, 110, 115, 116  
 Uklāpa(janapada) 35  
 Uccanagara 107, 162  
 Ujana(rājā) 83, 85  
 Uttara 10, 37, 38, 39, 40, 47, 60, 65  
 Uttarageha(vihāra) 111, 112  
 Uttaraphaggunī(nakkhatta) 132  
 Uttaravanārāma 110  
 Uttarājīva(thera) 39, 40, 41, 47, 60, 65, 74, 160

Uttarārāma 51  
 Uttiya(thera) 16  
 Udayapabbata 152  
 Udāna 33  
 Udumbaragiri 26  
 Udumbaragirisāmī 45  
 Udumbarabhaddapitṭha 149  
 Upatissa(thera) 19  
 Upatissa(rāja) 28  
 Upadvārāvati(nagara) 58  
 Upananda 157  
 Uparipaṇṇāsa 11  
 Upasena(thera) 33  
 Upāyakathā(gandha) 154  
 Upāli 4, 13, 14, 15, 20, 168  
 Uposathavinicchaya(gandha)  
 99, 154  
 Uppātasanti 51  
 Ubhatovibhaṅgāni 24, 134  
 Ummāga(vihāra) 91  
 Uruvela(nigama) 40  
 Ulugāma 118

E

Ekakkharakosa(gandha) 76  
 Ekamsika(gaṇa, vāda &c) 118,  
 119, 120, 121, 122, 124, 125,  
 128, 129, 130, 131  
 Ekavyokāra(gaṇa) 14  
 Ekasetibhinda(rāja) 82, 85  
 Erāvati(nadi) 65, 105, 106,  
 114, 152, 162  
 Erāvana(nāga) 93

K

Kaṅkhāvitarāṇi 81, 116  
 Kaccāyana(gandha) 75, 77,  
 110, 111

Kathavatthu 9  
 Kanni(nagara) 132, 162  
 Kapila(amacca) 25  
 Kapilavatthu 2  
 Kappuṅga(nagara) 39, 60  
 Kamāran(nagara) 52  
 Kamboja(raṭṭha) 40, 49, 100  
 Kambhoja(malla) 87, 88  
 Kalambu(jātassara) 42(tittha)  
 45  
 Kalyāṇa(thera) 118  
 Kalyāṇacakka(thera) 162, 164  
 Kalyāṇatissasāmī(thera) 45  
 Kalyāṇadhaja(thera) 162  
 Kalyāṇi(nadi) 45, 46 (sīmā)  
 46, 47, 60  
 Kalyāṇiya(cetiya) 16  
 Kavisāra(gandha) 48  
 Kasmira-Gandhāraraṭṭha 2,  
 10, 12, 164, 166, 169  
 (Mahā)Kassapa 3, 4, 5, 14,  
 44, 68, 69  
 Kassapa(thera) 26, 33, 50,  
 71  
 Kassapiya(gaṇa) 14  
 Kakaṇḍa 6  
 Karikā(gandha) 75  
 Kaliṅgapura 28  
 Kaḷa(thera) 60  
 Kaḷakārāma(sutta) 49  
 Kaḷasumana(thera) 19  
 Kaḷāsoka(rāja) 6, 7  
 Kiṅcīpura 40, 66  
 Kittī(rāja) 88  
 Kittitara(rāja) 81, 82, 85  
 Kittimaṅgalavirāma(vihāra)  
 134  
 Kittissirimegha(rāja) 28

Kittissirimeghasāmi(thera)45  
 Kittissirirājasīha(rājā)27,168  
 Kiṭāgiri 84  
 Kukkuṭasīsa(rājā) 23, 53  
 Kukhaṇa(nagara) 74, 115,  
 121, 125  
 Kuṭambhayagiri 44  
 Kumbhaṇḍa 52  
 Kurunda 24  
 Kururaṭṭha 12  
 Kulavihāra 83  
 Kusāvati(nagara) 152  
 Kusināra 3  
 Kusima(nagara) 41, 43, 74,  
 147 (tittha) 66, 90  
 Kusumamūla(gāma) 163  
 Kuhasīva(rājā) 28  
 Kuḥ-kho-ṇa 161  
 Kūṭakannatissa(rājā) 32  
 Kū-tva-ṇkā-ta-ru-pā-mo(na-  
 gara) 161  
 Ketumati(nagara) 80, 81, 101,  
 118, 162  
 Kelāsapabbata 38  
 Kesa(brāhmaṇa) 29  
 Kesī 29  
 Kocagodha 135  
 Koṇḍadhāna(?) (thera) 11  
 Kolamba 24  
 Kyacvā(rājā) 76  
 Kyu-naḥ-ra(nagara) 50  
 Kyocvā(rājā) 85

### Kh

Kham-ga-taṃ-khā-ram-to(rā-  
 jaguru) 133  
 Khanitthipāḍapabbata 69, 75,  
 76, 84, 104, (gāma) 110

Khaṇṭakakhipa(thera) 89  
 Khandhapura 81, 82  
 Khun-tā-kha-rā-to (saṃgha-  
 rājā) 132  
 Khuddasikkhā 33, 34, 66  
 Khema(thera) 19, 34 (bhik-  
 khu) 78  
 Khemā(gandha) 34  
 Khemācāra(thera) 93  
 Khemāvara 49  
 Khya-naḥ-tva(gāma) 111, 112

### G

Gaṅgā 8, 22, 24, 64, 141  
 Gajjagiri 35  
 Gandhamādhanaṇḍapabbata 68,  
 75  
 Gandhābharana 98  
 Gandhāra(ṭṭha) 12  
 Garuḷa 52  
 Gavampati(thera) 36, 37  
 Gahatthāgāma(sīmā) 158  
 Guṇagandha(thera) 111, 112  
 Guṇamuninda(rājaguru) 132,  
 143  
 Guṇaratanadharasāmi 45  
 Guṇasārathera 112, 162, 164  
 Guṇasiri(thera) 162, 163, 164  
 Guṇābhilaṃkāra(thera) 118,  
 132, 163  
 Guṇārāma(thera) 83  
 Gūḷhatthadīpani 116  
 Gokulika(gaṇa) 14  
 Goṭṭhābhaya(rājā) 25, 27  
 Gotama 3, 4, 36, 59, 61  
 Golamittika 38

### Gh

Ghosa(gāma) 29

C

Ca-kri-ñah(pabbata) 84  
 Cañ-khum } (cetiya) 52, 83,  
 Ca-ñah-khum } 92, 93, 101,  
 Cañ-ñah-khum } 109, 113  
 Caṇḍavañji(thera) 13, 21  
 Caṇḍālatissa 21  
 Catudipabhūmi 163  
 Catubhūmika(vihāra) 103, 104,  
 106, 107, 108, 109, 110  
 Caturaṅgapaccaya 70  
 Caturaṅgabala(amacca) 88, 89  
 Catusāmaṇera(vatthu) 135  
 Catusetibhinda(rājā) 88  
 Canda(thera) 162  
 Candagirisāmi 45  
 Candana(vihāra) 55, 164  
 Candapañña(thera) 163  
 Candasāra(thera) 162, 164  
 Candiparamisvara(yakkhā)  
 52, 169  
 Camum(nadī) 82  
 Campaka(vihāra) 83, 87  
 Campā(nagara) 11  
 Calaṅga(nagara) 105, 128, 143  
 Cāgama(desa) 94  
 Cā-gra-un }  
 Cā-groṇ-ha } bhikkhu 94, 95  
 Cā-gra-uḥ }  
 Cā-gri-ha }  
 Cāradīpaka 74  
 Citta(thera) 118  
 Citrañāna(bhikkhu) 169  
 Citradūta(amacca) 44, 45, 46  
 Cīna(ratṭha) 2, 10, 13, 50, 81,  
 82, 164, 168, 169  
 Cīnarājā 51, 111  
 Cūlaganṭhi 34

Cūlaganṭhipada 135, 136, 138,  
 139, 140, 141, 142  
 Cūladeva(thera) 20  
 Cūlanāga(thera) 19  
 Cūlapuṇṇa 53  
 Cūlabuddha(thera) 34  
 Cūlavamsa 27, 30, 34  
 Cūlahatthipadopamasutta 19  
 Cūlābhaya(thera) 20  
 Cūlābhayatissasāmi 45  
 Cetiyaavāda(gaṇa) 14  
 Coranāga(rājā) 32  
 Co-ra-nā-no-ña(rājā) 160

Ch

Chattaguhinda(rājā) 68, 75  
 Chaddantanāgarājuppatti 135  
 Chandālamkāra(gandha) 102,  
 121  
 Chandosārattavikasini 75  
 Channāgarika(gaṇa) 14  
 Chapada(thera, gaṇa) 39, 40,  
 65, 66, 74, 82, 95, 98, 105,  
 130, 160, 163, 164

J

Ja-mah-ma }  
 (or Ca-naḥ-ma) } 12, 49  
 Jañ-may  
 Jaṭila 52  
 Jambudīpa *passim*  
 Jambudīpadhaja(rājā) 4  
 Jambudhajathera 115, 116  
 Jaya 35  
 Jayabahu-andha(gāma) 118  
 Jarādha(gāma) 162  
 Jaluma(kula) 76, 162  
 Jātaka(pāli) 154  
 Jātaka-aṭṭhakathā 135



Thupārāma(cetiya) 16, 95, 98  
Theragāthā 33  
Therī(gāthā) 33

D

Dakkhinakoṭi(vihāra) 83  
Dakkhinārāma(vihāra) 103  
Dakkhinavanārāma(vihāra)  
106, 110  
Danta(kumāra) 28  
Dabba 74  
Dabbimukha(jātassara) 117  
Damiḷa(raṭṭha) 33  
Dala(nagara) 41, 42  
Dāthādhātuvaṃsa 34  
Dāthānāga(thera) 93  
Dāthānāga(rājaguru) 111  
Dāthāpati(rājā) 24  
Dāsaka(thera) 13, 14, 20  
Dinna(vihāra) 72  
Dibbacakkhu(thera) 82  
Disāpāmokkha(thera) 78(upā-  
saka) 154  
Dīgha(thera) 19  
Dīghanāvā(nagara) 154  
Dīghanikāya 33, 73, 134, 148  
Dīghavāpi(cetiya) 16  
Dīghasumana(thera) 19  
Dīpaṃkara(buddha) 2  
Dīpaṅga(nagara) 118  
Dīpavaṃsa 34  
Duddabhiya(thera) 169  
Devacakkobhāsa(thera) 117  
Devadūta(sutta) 167  
Devanāga(hatthi) 80  
Devānampiya-Tissa 16, 17, 44  
Devasūra(gāma) 146  
Do-ṇa-ca-ṇaḷ-dhum(malla) 87

Dvattaponka(rājā) 7, 52, 110,  
145  
Dvārāvati(nagara) 80

Dh

Dhanavaḍḍhaka 137, 138  
Dhammakittilokagurusāmi 45  
Dhammakkhandha(bhikkhu)  
159  
(Mahā)Dhammagambhīra  
(thera) 50, 168  
Dhammaguttika(gaṇa) 14  
Dhammacakkapavattana(sut-  
ta) 169  
Dhammacetiya(rājā) 43, 47  
Dhammadassi(thera) 61, (sā-  
maṇera) 75  
Dhammadhaja 164  
Dhammadhara(thera) 162  
Dhammananda(thera) 116  
Dhammapada 11  
Dhammapāla(thera) 33  
Dhammapālita(thera) 19  
Dhammabuddha(thera) 48  
Dhammarakkhita(thera) 10  
(Mahā-)Dhammarakkhita 10,  
167, 168  
Dhammaruci(gaṇa) 24  
Dhammavilāsa(thera) 41, 42  
Dhammasiri(thera) 33  
Dhammasenāpati 75  
Dhammāsoka 8, 9, 57, 106,  
129  
Dhammuttarika(gaṇa) 14  
Dhātukathā 111  
Dhātuvaṃsa 34  
Dhīrānanda(thera) 159

N

Naṭapāṭali 142  
 Nanda(gūha) 75  
 Nanda(vihāra) 75  
 Nandajeyya(amacca) 108  
 Nandamāla(thera) 128, 129, 130  
 Nandamūlaguha 68, 75  
 Nandayodha(amacca) 161  
 Nandā 6  
 Nammadā(nadī) 129  
 Narapati(rājā) 65, 69, 71, 75, 90  
 (Mahā)Narapati(rājā) 95  
 Narapati-cañ-su(rājā) 27, 41  
 Naravara(rājā) 113  
 Narasūra(amacca) 46  
 Navaguhā 117  
 Navanagakandara 106  
 Nāga(thera) 19  
 Nāga 52  
 Nāgarājupattikathā 149, 151, 154  
 Nāgasena 49, 50, 168  
 Nāgita(thera) 89  
 Nāmarūpapariccheda 34  
 Nigrodha(sāmaṇera) 8, 57  
 Nigrodhapālisuvanṇa(vihāra) 119  
 Nirayakathādīpaka(gandha) 154  
 Niruttisāramañjūsā(gandha) 111  
 Nisinna(vihāra) 108, 109  
 Nīcageha(vihāra) 83  
 Nīpa(gāma) 125  
 Netti(pāli) 99, 116, 134  
 Netti-aṭṭhakathā 33

Ne-no-khe-rām-to(rājaguru) 133  
 Nerañjara(nadī) 2  
 Nyāsa(gandha) 75, 110, 111, 127

P

Pacchāgana 67  
 Pacchāgata(theravamsa) 95  
 Pacchima(rājā) 110  
 Pacchimapakkhādika(rājā) 105, 106, 161  
 Pacchimavanārāma(vihāra) 110  
 Pañcajambu(gāma) 154  
 Pañcasetibhinda(rājā) 86  
 Paññattivāda(gaṇa) 14  
 Paññajotābhidhaja(saṃgha-rājā) 148  
 Paññātissa(thera) 146, 147  
 Paññāmoli(thera) 159  
 Paññāsāmi(rājaguru) 148, 154, 169  
 Paññāsīha(thera) 143  
 Paṭisambhidāmagga(gandha) 33, 148  
 Paṭṭhāna 111, 117, 127  
 Paṭṭhānasārattadīpani 48  
 Paṇḍitābhidaja(rājaguru) 155  
 Patta-Hamsāvati(rājā) 121  
 Padara(tittha) 33  
 Padavibhāga(gandha) 127  
 Paduma(nagara) 112, 162, 163  
 Pabbatantarābhidheyya(thera) 102  
 Pabbatabbhantara(nagara) <sup>87,</sup>  
 (Mahā)Pabbatabbhantara <sup>88,</sup>  
<sup>127</sup>  
 Pabbatasāmantā(desa) 131  
 Parakkama(vamsa) 160



Parakkamabāhu(rājā) 27, 33, 44, 136	Pollōṇka(desā) 71
Parakkamabāhusāmi 45	Pollōṇka(thera) 69, 71
Paramatthabindu(gandha) 76	Pra-staḥ(cetiya) 77
Paramatthavinicchaya(gan- dha) 34	Prāṇadassī(thera) 39, 47, 60
Parāyanavatthu 99	Ph
Paritta(ṭikā) 115	Phalikakhacita(vihāra) 120
Parittanidāna 28, 56, 58	Phiḥ-kho-nā 161
Parivāra(khandhaka) 14, 15, 24, 156	Phussadeva(thera) 19
Paliṇa } (gāma) 112, 124	B
Palena }	Badara(gāma) 112
Pasenadi-Kosala(rājā) 71, 157	Badara(vana) 105
Pasyu-chidra-muni-(saṃkhya) 95	Bahussutika(gaṇa) 14
Pāṭali(nāṇacca) 141	Bārāṇasī 141
Pāṭaliputtanagara 7, 8, 9, 49, 164	Baḥ-maṃ-akyo(bhikkhu) 105
Pādacetiya 115	Buddhaṅkura(thera) 118, 120
Pārupāṇa(gaṇa &c) 118, 120, 121, 122, 124, 125, 126, 127, 128, 129, 130, 131	Buddhaghosa 28, 29, 30, 31, 33, 34, 73, 136
Pāvā(nagara) 3	Buddhaghosāsāmi 45
Pāsamsa(thera) 122	Buddhaghosuppatti(kathā) 30, 31
Pitākāṃkāra(rājaguru) 146	Buddhadatta 29, 33, 73
Pilindavaccha(thera) 68	Buddhadāsa(rājā) 27, 28
Puñña(amacca) 83 (cetiya) 83, 96, 97, 114, 115	Buddharakkhita(thera) 19
Puṇṇa(thera) 55	Buddharūpa(cetiya) 64
Punabbasuka 22, 84	Buddhavamsa 33, 42, 47
Pubbavanārāma(vihāra) 110	Buddhāṃkāra(gandha) 98
Pubbārāma(vihāra) 116, 168	Beluva(gāma) 123
Purimagāṇa 67	Bogahavattha(sāmaṇera) 135
Pū-gaṃ 64	Bodhivamsa 34
Peṭākāṃkāra(gandha) 134	Bodhodadhi(gāma) 162
Petavatthu 33	Byañña-co-ma-ṇa-ra(rājā) 50
Pokkantigāma 136	Byañña-ṇa(rājā) 91
	Byāsi(gāma) 119
	Brahma 9
	Brahmajāla(sutta) 38
	Brihajā(vedasattha) 75
	Brū-maṃ-ti(rājā) 28

Bh

Bham-giri(janapada) 162  
 Bhaṇḍuka(upāsaka) 17  
 Bhaddayānika(gaṇa) 14  
 Bhaddasāla(thera) 16  
 Bhallika 35, 37  
 Bhikkhunikhandhaka 72  
 Bhuvanekabāhu(rājā) 45, 46  
 Bhuvanekabāhusāmi 45  
 Bhūmikitti-atula(vihāra) 128  
 Bhūmikittivirāma(vihāra) 130  
 Bhūminikhāṇana(nagara) 102  
 Bhūridattajātaka 99

M

Ma-ṇaḥ-kri-cvā-cok(rājā) 92  
 Maṃ-gaṃ-kha-rā-to(saṃgha-  
 rājā) 132  
 Maṃvanna(pabbata) 103  
 Magadha(raṭṭha) 39  
 Maṅgalatherasāmi 45  
 Maṅgaladīpani 51  
 Maṅgalabhūmikitti(vihāra)  
 132  
 Maṅgalavirāma(vihāra) 134  
 Maṅgalādhirāma(vihāra) 132  
 Majjhantika(thera) 9, 10, 12,  
 164, 166  
 Majjhima(thera) 10, 169  
 Majjhimagāṇṭhi(gandha) 34  
 Majjhimagheha 132  
 Majjhimadesa 7, 9, 13, 14,  
 36, 50  
 Majjhimanikāya 33, 154  
 Maṇikuṇḍalavatthu 105  
 Maṇijota(rājaguru) 148  
 Maṇidīpa(gandha) 98

Maṇisāramañjūsā(gandha) 97  
 Maṇḍalārāma(vihāra) 21  
 Madhudīpani 33  
 Madhurasārattadīpani 48  
 Manohari(rājā) 39, 47, 62, 63, 64  
 Mantalā(cala) 151, 152  
 Mandhātu(rājā) 12, 152  
 Mapinnā(mātikā) 48  
 Maramma(raṭṭha) 4, *passim*  
 Marammagāmaṇāvāsicandovara  
 (thera) 128  
 Malaya(janapada) 21, 23  
 Mallāru(dīpa) 66  
 Malvanā(nagara) 161  
 Mahāṅga(desa) 126  
 Mahanta(thera) 91  
 Mahākāla(thera) 39, 47, 60  
 Mahāgaṇṭhi(gandha) 34  
 Mahācetiya 16, 72  
 Mahātipitaka(thera) 22  
 Mahātissa(thera) 162, 163  
 Mahādeva(thera) 9  
 Mahādevasāmi(thera) 45  
 Mahādhampa(sāmaṇera) 135  
 Mahānagara(raṭṭha) 12, 13,  
 168  
 Mahā-Narada-Kassapa(jāta-  
 ka) 167  
 Mahānavagāma 91  
 Mahānāga(thera) 20, 42, 47  
 Mahānāma(rājā) 28, 73  
 Mahānidessa 22, 23, 33, 148  
 Mahāparakkama(thera) 80, 81  
 Mahāpavara(rājā) 111  
 Mahāpuṇṇa 53, 54  
 Mahābodhi(thera) 34  
 Mahābodhi(jātaka) 152  
 Mahābodhipatitṭhita 16

Mahābhūmīramanīya(vihāra)	Milindapañha 50
127	Mukhamattasāra(gandha) 76
Mahāmaṅgala(thera) 51	Muṭasīva(rāja) 16
Mahāmuni(cetiya) 105, 134	Muṭho(cetiya) 93
Mahārakkhita(thera) 10, 22,	Muṭṭīgāma(cetiya) 16
49	Muṭṭi(gāma) 72
Mahārattḥa 2, 10, 12, 13,	Muttima(nagara) 35, 42, 43,
167, 168	47, 48
Mahārājā 26	Munindaghosa(thera)125,126,
Mahārājādhipati 121	161, 162, 163
Mahāvamsa 23	Mūlavāsa(gāma) 116
Mahāvagga 130	Mūlaṭṭikā 33
Mahāvijitāvi(thera) 90	Medhamkara(thera) 42, 48,
Mahāvihāra 24, 25, 26, 27,	50, 51, 168
31, 32, 42, 44, 46, 80	Medhābhivamsa(rājaguru)
Mahāsamghanātha(samgha- rāja) 104, 106	148, 154
Mahāsāmi(thera) 34, 95, 161,	Mesucca(vihāra) 120
163	Mokkha 112
Mahāsiriṇṇeyyasūra(rāja)80,81	Mokkhamanī 112
Mahāsena(rāja) 24, 25	Moggallāna(arahā) 136 (the- ra) 34, 44, 45, 136
Mahimsaka(rattḥa) 2, 10, 12,	(Mahā)Moggaliputta-Tissa 8,
166, 167	9, 10, 13, 14, 15, 16, 21,
Mahimsāsaka(gaṇa) 14	37, 44, 52, 54, 129, 151,
Mahinda 10, 15, 16, 17, 24,	164, 167, 169
25, 31, 40, 44, 55	Moggali 9
Mahiyaṅgana(cetiya) 16	Mo-dho(cetiya) 107
Māgadha(bhāsā) 28, 29, 30, 33	Mohavicchedani 33
Mātikā 111	Moh-ghāḥ-byā-narapati(rāja)
Māyā 2	101
Māyavattaka(thera) 128	Mram-ka-pā(desā) 64
Mārajeyyaratana(cetiya) 117	Mriḥ-ñāṇ-aḥ(rāja) 94
Māravijayaratanasaddhamma (piṭakasālā) 146	Mreṇ-co-rā(rāja) 90
Māri-lam-ka-khā-rā-to(sam- gharāja) 132	
Mithilā(nagara) 36	Y
Milinda(rāja) 50	Yakkhadīpa 72
	Yakkhapura(rattḥa) 12
	Yāṇ-aḥ-ra(pabbata) 92

Yamaka 111, 127  
 Yamuna(nadī) 22, 24, 64  
 Yasa 6, 7, 34  
 (Atula)Yasa(thera) 123  
 Yasavaḍḍhanavatthu 106  
 Yonaka(ratṭha) 1, 48, 49, 50,  
 51, 52, 168, (loka) 10  
 Yonakadhammarakkhita(thera)  
 22, 54, 55, 56, 168  
 Yonakarakkhita(thera) 10

R

Rakkhaṅgapura 27  
 Rakkhita(thera) 52  
 Rajatavāluka(nadī) 108  
 Ratṭhasāra(thera) 99, 101  
 Ratanacetiya 91  
 Ratanapūṇṇa(nagara) 152,  
 159, 160, 163, 164  
 Ratanapura 79, *passim*  
 Ratanabhūmikitti(vihāra)134,  
 143  
 Ratanamaṇḍapa 37  
 Ratanamālisāmī 45  
 Ratanavimāna(vihāra) 98  
 Ratanasikha(nagara)123,127,  
 130  
 Ratanākara(thera) 102  
 Ramaṇiya(vihāra) 132, 143  
 Rājagaha 4, 36, 152  
 Rājamānicūla(cetiya) 106,  
 110  
 Rājayodha(amacca) 108  
 Rājavamsa 37, 50, 56, 64, 77,  
 101, 109, 145  
 Rājavamsapabbata 115  
 Rājavamsasamkhepa 112  
 Rājavihāra 95

Rājasevakadīpanī 154  
 Rājāgāra(desā) 143  
 Rājādhirāja(Rāmaññaratṭhin-  
 da) 94  
 Rājādhirājanāmatṭapakāsini  
 121  
 Rājādhirājavilāsini 135  
 Rājābhiseka(gandha) 131  
 Rājindarājābhidheyyadīpani  
 102  
 Rājovāḍavattu 135  
 Rāma(janapada) 21  
 Rāmañña(desā) 27, 35, 36, 37,  
 39, 41, 42, 43, 47, 60, 90,  
 94, 105, 106, 107, 117, 121,  
 123  
 Rāmadūta 44, 45  
 Rāmādhīpati(rājā) 46  
 Rāhu 10  
 Rāhula(thera) 40, 41, 65, 66  
 Rāhula-Bhadda 42  
 Rūpārūpavibhāga(gandha) 33  
 Re-tam(thera) 96  
 Ren-nat-ca-ka-ro-ḍa(thera)  
 109  
 Repina(gāma) 162  
 Revata(thera) 6, 7, 19, 30,  
 31, 34, 167, 169

L

Lakunna(nagara)49,50,51,168  
 La-kham-khum-kha-rām-to  
 (samgharāja) 132  
 Laṅkā(dīpa) 17, 27, 28, 32,  
 39, 46, 74, 80, 90, 159, 164,  
 168  
 Laddhāvāra(setṭhi) 137, 138  
 Labhuṅja(nagara) 48, 50

Labhuñja(cetiya) 50  
 Likhananaya(gandha) 120  
 Licchavi(rājakumāra) 144  
 Lo-kam-pa-nam-ram-to(rāja-  
 guru) 133  
 Lokadīpakasāra(gandha) 48  
 Lokasarabhū(cetiya) 130  
 Lohapāsāda(cetiya) 72  
 Lohitacandana(vihāra) 54

V

Vacanattahajoti(gandha) 75  
 Vajirabuddhi(thera) 34, 138  
 Vajjiputtakā 5, 6, 7, 12, 13, 14  
 Vaṭṭagāmaṇi(rāja) 23, 24  
 Vāṇabodhana(gandha) 120  
 Vanaratana (saṃgharāja) 42,  
 (bhikkhu) 159  
 Vanavāsiratṭha 2, 10, 12, 52, 53  
 Vanavāsītissasāmi 45  
 Vantuma(gāma) 162  
 Varapatta(thera) 83  
 Varaphasi 162, 164  
 Varabāhu(thera) 102  
 Varābhisamghanātha(thera)  
 105  
 Valligāma 45  
 Vācakopadesa(gandha) 90  
 Vācavācaka(gandha) 75  
 Vācissara (Mahāsāmi) (thera)  
 34  
 Vāṇijagāma 53, 54  
 Vāturagamma 135  
 Vāmbalanāyaka-amacca 133  
 Vālukārāma 6  
 Vālukavāpi(gāma) 146  
 Vijayapura(nagara) 82, 84,  
 87, 88, 89, 90, 100, 160

Vijayabāhu(rāja) 27, 42, 44  
 Vijjavāsi(nagara) 58  
 Vidaggadaṇḍi(pakarāṇa) 121  
 Vinaya(piṭaka) 27, 32, 66, 74,  
 116, 144, 150, (aṭṭhakathā)  
 157 (tikā) 33, 138  
 Vinayagaṇṭhipada 136  
 Vinayagūḷhatthadīpani 74  
 Vinayavinicchaya 33, 130  
 Vinayasamgaha 33, 43  
 Vinayālaṃkāra(gandha) 106  
 Vibhaṅga 24, 32, 73  
 Vibhatyattha 77  
 Vimativinodani 33, 138  
 Vimala(rāja) 27  
 Vimalajoti(bhikkhu) 159  
 Vimaladhammasuriya(rāja) 27  
 (Cūḷa)Vimalabuddhi } 75  
 (Nava)Vimalabuddhi } (thera) 34  
 (Mahā)Vimalabuddhi } 75  
 Vimalācāra(thera) 162, 164  
 Vimānavatthu 33, 59  
 Vivādaviniicchaya(gandha)  
 154  
 Visuddhimagga 30, 31, (tikā) 33  
 Visuddhimaggagaṇṭhipadat-  
 tha 116  
 Visuddhimaggadīpani 51  
 Visuddhisīli(bhikkhu) 169  
 Vissakamma 49  
 Uttodaya(gandha) 34, 75  
 Vedissakagiri(nagara) 16  
 Vedeharatṭha 12  
 Vepulla(thera) 75  
 Veravijaya(rāja) 105  
 Velohaka(turaṅgama) 86  
 Vesāli 5  
 Vessantarajātaka 106, 162, 168

Vessantaratta(bhāva) 2  
Vohāratissa(rājā) 25, 27  
Vohāratthabheda(gandha)  
154

S

Sa-ña-la-naḥ-kro-naḥ } (rājā) 28  
Sañ-Lañ-krom } (rājā) 73  
Samyuttanikāya 73, 148  
Samvarajāta 99  
Sakka(deva) 21, 29, 31, 36,  
57, 69, 71, 72, 85, 93, 129  
Sakka 52  
Samkantika(gaṇa) 14  
Sam-kha-yā-co-yon(rājā) 90  
Samkhepavaṇṇanā(gandha)  
74, 116  
Samkhyāpakāsaka(gandha) 51  
Samghapāla(thera) 30, 31  
Samghamitta(bhikkhu) 25  
Samghamittā(therī) 55  
Samgharakkhita(thera) 34  
Saciya(gāma) 143  
Saccabandha(isi) 54, 55 (pab-  
bata) 54  
Saccasamkhepa(gandha) 34  
Sativa(rājā) 90, 92, 101, 102,  
161  
Sattapaṇṇi(guhā) 4  
Sattamatejasāmi 45  
Sattarājadhammavattthu 105  
Saddatthabheda-  
cintā } 75, 148  
Saddanīti } (gandhā) 74, 154  
Saddanetti } 121  
Saddabindu } 76  
Saddavutti } 90  
Saddasāratthajālinī } 89

Saddhammakitti(thera) 76, 98,  
99, 100, 101, 163, 164  
Saddhammaguru 90  
Saddhammacakkasāmi 51  
Saddhammacāri(thera) 119,  
161, 163  
Saddhammajotipāla(thera) 74  
Saddhammañāṇa(thera) 75  
Saddhammatṭhiti(thera) 160,  
161  
Saddhammatṭhitikāmi(bhik-  
khu) 169  
Saddhammapajjotikā(gandha)  
148  
Saddhammavilāsini(gandha)  
148  
Saddhammasiri(thera) 75  
Saddhammālamkāra(thera)  
48  
Saddhātissa(rājā) 110  
Sabbakāmi 6, 7  
Sabbatthivāda(gaṇa) 14  
Samantapāsādikā 14, 15, 157  
Samivana(gāma) 162  
Samuddamajjha(gāma) 85  
Sambandhacintana(gandha)  
34  
Sambala(thera) 16  
Sambyañ(gandha) 75  
(Mahā)Sammata(rājā) 2  
Sammiti(gaṇa) 14  
Sammuti(rājā) 55, 56, 76 (de-  
sa) 56  
Sammohavinodanī 116  
Saraṇaṃkara(bhikkhu) 169  
Saramādhpati(rājā) 168  
Sallāvati(nadī) 118  
Saḷāyatana 11

Sahassorodha(gāma) 112, 124, 131, 137, 138, 162	Sirimaṅgala(thera) 51
Sāgara(thera) 76	Sirimāsoka(rājā) 3, 6
Sāgaliya(gaṇa) 24	Sirimahāsīhasūra(rājā) 117, 118
Sā-ca-u(gāma) 88	Sirisamghabodhi(rājā) 25, 27, 39, 44
(Mahā) Sādhujjana 100, 101	Sirisaddhamma(thera) 117
Sādhujanavilāsini 134	Sirisaddhammarājādhipati (rājā) 98
Sāratthadīpani 17, 23, 138	Sirisaddhammalokapati(rājā) 50
Sāratthasaṃgaha 23	Sirihaṃsvā(kula) 100
Sāradassī(thera) 160	Sirisaddhammālamkāra(the- ra) 90
Sāravamsī(thera) 163	Simālamkāra } 43, 74
Sāriputta 28, 31, 33, 41, 51, 95	Simāvinicchaya } 43
Sāvatti 157	Simāsaṃgaha } 43
Sāsanapaveṇi 56, 60	Silakathā } 154
Sāsanavaṃsappadīpikāpassim	Silabuddhi(thera) 57, 61, 69, 70, 71
Sāsanasuddhidīpikā(gandha) 130	(Mahā)Silavaṃsa(thera) 98, 99
Siggava(thera) 13, 15, 20	Silācāra(thera) 143
Sinni(nagara) 103	Siva(thera) 20
Siyāmaratṭha 11, 13, 27, 50, 127, 168	Sivali(thera) 40, 47, 65, 66, 67
Sirikhetta(nagara) 7, 9, 12, 23, 52, 59, 60, 91, 101, 105, 106, 110, 133, 145, 160, 161	Siharājā 36, 37
Siritribhavanādityanarapati (rājā) 99	Sihaḷa(dīpa) <i>passim</i>
Siritribhavanādityapavara(rā- jā) 142	Sihaḷadīpavisuddhisāmi
Siridantadantadhātusāmi 45	Sihaḷamahāsāmi(thera) 90
Sirinandadhammarājā - Pava- rādhipati 110	Sīhasūra(rājā) 82, 83, 86, 88, (Mahā) 120
Siripaccaya(nagara) 28	Sujāta(thera) 112, 124, (bha- gavā) 145
Siripavara(rājā) 116	Sujātā 2
Siripavaramahādhammarājā 127	Sunanta(thera) 118
Siripavarasudhammarājā 128, 131	Suttanta(pīṭaka) 27, 150
Siripuṇṇavāsī(thera) 83	Suttaniddesa 74
	Suttavāda(gaṇa) 14

Suttasamgaha 130	Suvaṇṇaguha 103, 115
Sudassana(rājā) 152	Suvaṇṇabhūmi(ratṭha) 1, 10, 11, 35, 38, 47, 62
Suddhodana(rājā) 2	Suvaṇṇayānalokana(gāma) 120
Suddhamma(nagara, pura) 10, 11, 36, 37, 38, 39, 40, 47, 59, 60, 61, 62, 63, 64, 65, 67, 68, 84, 86, 93	Suvaṇṇavihāra 106
Sudhammamahāsāmī(thera) 83, 84	Susunāga 6, 7
Sudhammālamkāra(thera) 83	Suhattha(thera) 120
Sunanda(bhikkhu) 146, 147	Sūrakitti(rājā) 105, 106, 115
Sunāparanta(ratṭha) 11, 47, 54, 56	Setṭhitala 119
Suppādaka(tittha) 53	Setibhinda(rājā) 42, 120, 128
Subodhālamkāra(gandha) 34	Sokkata } (nagara) 50, 61, Sokkataya } 168
Subhadda 3, 4	Soṇa(thera) 10, 15, 16, 37, 38, 39, 40, 47, 60, 65
Subhinna(nagara) 35	Soṇaka 13, 20, 21
Sumaṅgala 169	Soma(thera) 44, 45
Sumaṅgalasāmī(thera) 34	Sovaṇṇamaya(vihāra) 111
Sumana(sāmaṇera) 17, 32, (thera) 19, 20	
Sumedha(thera) 69, 72	H
Sumedhakathā 98	Haṃsāvati(nagara) 35, 43, 46, 47, 48, 51, 101, 102, 106, 107
Suramma(rājā) 120	Hatthipālajātaka 99
Surājamaggadīpanī 154	Hatthirajjasuvaṇṇaguha(sī- mā) 135
Surāvinicchaya(gandha) 81, 121	Hatthisāla(gāma) 119, 122
Suriyavaṃsa(thera) 146, 163	Haribhūṇja(ratṭha) 11, 49
Suvaṇṇakukkuṭācala(vihāra) 120	Halamka(nagara) 72
	Himavanta 13, 68, 164, 169
	Hemamalā 28



## INDEX II.

[TECHNICAL TERMS OF BUDDHISM].

A	Ā
Akaraṇiyāni(cattāri) 156	Āgama 142
Akhettabhāvo 72	Āciṇṇakappo 5
Aggapuggalo 57	Ānāpānasatikammaṭṭhānaṃ 102
Anamataggasamsāro 2	Ābhujitapallaṅko 64
Anāgāmi 32, 53, 68, 73	Āraddhavi-passako 73
Anupasaṃpanno 68	Āraddhavi-passanā 90
Anupādisesaṇibbānadhātu 3	Āvāsakappo 5
Anumatikappo 5	Āvici(narako) 149
Apadānaṃ 113	
Apāyō 36, 113	I
Apuṇṇaṃ 36, 56, 69	Iddhi 5, 68, 164, 165
Appamādadhammo 57	Iddhimant 5, 7
Abhiññā 32, 39, 47, 51, 54, 72, 73, 86	Isi 18, 54, 166, 167, (°pabba-jjā) 35 (°vātaparivāta) 166
Abhisambuddha 35, 43	
Amataraso 37, 168	U
Amathitakappo 6	Uttarimanussadhammo 68, 157
Arahattaṃ 49, 54, 57, 68	Upasampadaṃ 10 <i>passim</i>
Arahantabhāvo 68, 69	Upāsako 17 <i>passim</i>
Arahā 4, 5, 6, 18, 29, 32, 36, 47, 52, 53, 68, 69, 73, 110, 134, 136	Upasatho 8 <i>passim</i>
Ariyapuggalo 73, 156	
Asakyaṇuttīyo 157	K
Asamaṇo 157	Kammam(saṃgha° &c) 40 <i>passim</i>

Kammatṭhānaṃ 49  
Kammavācā 42, 43, 135  
Kāsāvapajjoto 10, 18, 166  
Kesadhātu 37  
Khīnāsavo 18  
Khuradhāraṇadukkaṭāpatti 5  
Khettaṃ(ariyānaṃ) 73

G

Gāmantarakappo 5

C

Cakkavattirājā 145, 153  
Catuddisasamgho 145

J

Jalogi(pātum)kappo 6  
Jātarūparaṇātakappo 6  
Jinacakkaṃ 16, *passim*  
Jinasāsaṇaṃ 7, *passim*  
Jhānaṃ 47

Ñ

Ñatti 43

T

Tilokagga 3, 62, 91, 126, 153  
Tilokamahādhammarājattaṃ  
3  
Tevijjā 18, 73

D

Daṇḍakammaṃ 69, 124  
Dasabalo 6  
Dipaduttamo 1  
Dānadukkaṭāpatti 5  
Dibbacakkhu 36  
Dvaṅgulakappo 5

Dh

Dhamma 14, 19, 24, 36,  
42, 52, 59, 62, 84, 95, 98,  
117, 129, 147, 164, 166, 168  
°kathā 60, 151  
°khandho 58  
°tanti 13  
°desanā 94  
°raso 54, 56  
°samvegō 4, 44  
Dhātu 50, 52, 58, 62, 63, 72,  
83, 90, 91, 93, 106, 135  
Dhutaṅga 42, 61

N

Nibbānaṃ 10  
Nirodhasamāpatti 16

P

Paccayā(catu) 52, 67, 110,  
112, 147, 155, 159, 160  
Paṭipatti 61, 62, 76  
Paṭivedha(dhammo) 61, 62,  
73, 76  
Paṭisambhidā 73  
Paṭissavadukkaṭāpatti 156,  
157, 158  
Patthanāṃ 113, 114  
Paramatthadhammo 74  
Parikkhārā(aṭṭha) 57, 69, 86  
Parittaṃ 38, 56, 101  
Parinibbānaṃ 13, *passim*  
Pariyatti 23, *passim*  
Pavāraṇaṃ 8, 9 (mahā°) 41  
Pacitti 156  
Paṇātipatā 56, 157  
Pātimokkhaṃ 62, 73

Pāramiyo(timsa) 2, 129  
(Ti)Piṭakam 39, *passim*  
Piṭakattayam 21, *passim*  
Pitisomanassam 116, 152  
Puññam 10, 53, 69, 71, 86,  
111, 113, 116, 129, 147, 150, 153  
Puññānubhāvo 64, 86, 123, 149

Ph

Phalam 32, 167

B

Buddhavacanam 22, 62, 150  
Bodhirukkho 29, 84

M

Mahābodhi 2, 40, 72, 160  
Mahābhikkhāmanam 2  
Mahiddhiko 9, 25, 32, 166,  
167

R

(Ti)Ratanāni 59, 64  
Ratanattayam 18, 71  
Rūpārammanam 113

L

Lokapālā 125, 149  
Lohakumbhī(nirayo) 6

V

Vacivīññatti 67  
Vassam 41, 68, 157  
Vāsana 68  
Vinayo 14, 20, 65, 83, 116,  
120, 122, 124, 125, 130  
Vivattam 150  
Visamvādanadukkaṭāpatti  
156, 157, 158

S

Samkhāra(dhammo) 3, 67, 103,  
147  
Samgiti 4, 7, 10, 13, 14, 23,  
31, 54  
Samgho 27, *passim*  
Samvego 2, 6, 35, 64, 76, 88, 114  
Sakadāgāmī 32, 53, 68, 73  
Saddhā 43  
Saddhivihāriko 7, *passim*  
Samaṇa 9, 17, 18, 45, 55, 81  
Samāpatti 60  
Sammajjanakiccā 96  
Sammādiṭṭhi 62, 100, 128  
(Ti)Saraṇam 19, 37, 166  
Sikkham 42, 44, 47, 50, 95,  
127, 135, 147, 159, 160,  
162  
Sikkhāpadam 25, 80, 92, 126,  
131, 136, 155, 156, 157,  
158  
Siṅgilonakappo 5  
(Ti)Sāsanam 61  
Simā 25, 42, 43, 45, 46, 80,  
92, 158  
Silā(pañca) 36, 37, 43, 156,  
158, 166  
Silavant 74, 82, 88, 119  
Sukhavipassako 73  
Sotāpanno 32, 38, 53, 68, 73,  
(arakkhadevatā) 111

H

Hināyā(vattitum) 65, 66, 75,  
113, 114

## CORRIGENDA.

- On p. 10 for Yonakarakkhitatheraṃ read Rakkhita° and for Dhammarakkhitatheraṃ read Yonakadhamma°*
- On p. 17 (end) sentence runs on rājā Asokarañña &c.*
- On p. 24 for ubhato Vibhaṅga° read Ubhatovibhaṅga°*
- On p. 24 and 171 for Anottatadahato read Anotatta°*
- On p. 26 for Udumbaragirivāsi read °vāsī.*
- On p. 38 for saraṇe read saraṇesu.*
- On p. 43 for ra °jā read rājā.\**
- On p. 56 read Sammmutināmake in Text and Samati° in note.*
- On p. 62 for Saddhammapurindo read Sudhamma°*
- On p. 64 for Yammodakaṃ read Yamunodakaṃ.*
- On p. 94 for Cagamo read Cagame.*
- On p. 132 (l. 16) sentence to be divided iti vuccati. Uparañño &c.*
- On p. 162 for Kantiṇagare in text read Kanni°*

